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Cover Picture

Springtime, King's College, Cambridge University.

—Photo by kind permission of Jarrold & Sons Ltd.

NOT WITHOUT MEN'S HANDS

The masters only know whose work is good:

"When any master holds
Twixt chin and hand a violin of mine,
He will be glad that Stradivari lived.
Made violins, and made them of the best.
The masters only knew whose work is good:
They will choose mine, and while God gives them skill
I give them instruments to play upon,
God choosing me to help Him."

"Tis God gives skill,
But not without men's hands: He could not make
Antonio Stradivari's violins
Without Antonio."

—George Elliot

Lehi, Polynesia, and the American Indians

Mark E. Petersen

of the Council of the Twelve

★ As Latter-day Saints we have always believed that the Polynesians are descendants of Lehi and blood relatives of the American Indians, despite the contrary theories of other men.

For that reason, from the beginning of our Church history we have had more than an ordinary interest in them as a people.

But now that interest is even more keen. Recent research on the part of world - recognised scientists and scholars has focused a new light upon them, and writings of early explorers in both America and Polynesia have become available now for detailed study.

The new knowledge which has been developed shows that the Polynesians without any reasonable doubt did come from America, that they are closely related to the American Indian in many respects, and that even their traditions and genealogies bear that out.

So pronounced is this feeling among the world scholars of today that one of them, Thor Heyerdahl, widely known Norwegian anthropologist, who sailed the raft *Kon Tiki* from America to the Polynesian Islands, titled one of his books *American Indians in the Pacific*. It is a remarkable volume of great interest to Latter-day Saints.

With him are other writers who con-

firm and re-confirm the facts now being disclosed that there is every reason to believe that the Polynesians are directly related to the American Indians, that they came from American shores and sailed westward to their Pacific Islands, and that they took with them their customs, their food, and their religion, all of which have left a permanent mark upon Polynesia.

Pronounced as are these views establishing the relationship of Polynesians and American Indians, there are equally impressive data now available to disprove the theory that the Polynesians originated in the Orient and came eastward from Indonesia, Malaya, and nearby lands. Let us just mention a few of the convincing points of evidence.

Many people have seen the great stone pyramids, or photographs of them, discovered by archaeologists in Mexico, Central, and South America. Pyramids of almost identical structure, both in plan and material, if not in size, have been found in Polynesia. I have seen some of them myself.

Stone roadways, so characteristic of the pre-Inca period of America, are found to be duplicated in some of the Pacific Islands. Giant stone statues such as are found in the lands of South America and among the Incas are now discovered in the Polynesian Islands, with characteristics and markings so similar that few can doubt their common origin. This includes many of the structures found on Easter Island.

The sweet potato of the Pacific Islands, known in Polynesia as the *kumara* or *kumalla*, as it is called in Tonga, is now found by botanists to be the identical plant which is native to South America with impressive evidence as to the manner in which it was transported from Peru to the Pacific Islands.



Monument from Easter Island. (From a statue in the Smithsonian Institute.)

—Photo courtesy Milton R. Hunter.

This statue is more than eight feet tall. Only the head and shoulders are in the picture.

Cotton, coconuts, pineapples, and papaya are likewise being traced from Polynesia to America by botanists who now announce that the Polynesian varieties of these plants are but offshoots of the parent plants in America.

The ocean currents have been observed in our time to carry drifting objects to Polynesia from two places in America, one being the Pacific Northwest and the other the Central and South American region. Large Pacific Northwest pine logs have been traced in the drifting currents of the Pacific Ocean from the Vancouver area of North America to the Hawaiian, Marshall, and Caroline Islands. Hawaiians and other Polynesians have made canoes from these drifted pine logs and in them have travelled from island to island. There are no such trees

growing in Polynesia. They came by ocean currents from the Pacific Northwest to America.

This is the more notable when it is observed that customs and household articles characteristic of the Indians of the Pacific Northwest of America have been found on a wide scale in Polynesia.

Written descriptions of fortifications built on some of the Polynesian Islands remind one of chapters in the Book of Mormon which portray the fortifications built by the great General Moroni here in ancient America. Kivas, characteristic of American Indians today, are found in Polynesia.

Words and place names in the language of the Polynesians of the various island groups are now found to be identical to those common among the early people of Peru. Many



Monument in Bolivia.

—Photo courtesy Milton R. Hunter.

Note the similarity of the headpiece in both pictures. Each statue, carved in solid stone, is more than eight feet high.

of these words are actually identical in spelling and pronunciations.

I cannot resist mentioning one of them. It is Kanakana, the name of one of the dieties of both the Incas and the Polynesians. The reason this name interests me so much is that it means brightness or light or knowledge or intelligence. They believed that the glory of God was intelligence and therefore named him so. This is noted in both pre-Inca and Polynesian religions.

There are many other religious teachings which are the same in both areas. Both peoples believe in the creation by the Almighty. They both believe that the first man was the father of all living and that the first woman was the mother of all living, using these actual phrases. They believe in the Flood. They accept an atonement by a Saviour. They both believe in a White God who came among their forefathers and performed mighty miracles. They believe in the water of life or living water which is given by the Saviour.

The islanders say that their forefathers came from the east, from a land of high mountains and plateaus in the skies, which fits the description of the western coast of South America. The genealogies of the Pacific Islanders are traced to American ancestors.

Large fonts which archaeologists claim were baptismal fonts have been found in both areas. Burial customs are similar. Both groups believed in an all-powerful governing Trinity of Gods. There is one story in Polynesia which reminds us of the story of the brother of Jared.

One of the most interesting of all the reports brought out by Heyerdahl and other scientists who have made a serious study of the Polynesians and their relationship to the Americans is

one which surprised me tremendously:

These anthropologists have learned that prior to the coming of the Spaniards there were both white and brown people in America, that the white people were as white as snow, according to their descriptions, and that they had brown, blonde, or red hair.

The hair was not dyed nor treated in any way. It grew that way. Now, to our great astonishment, they tell us also that white people as well as brown people emigrated from America to Polynesia and that some of these white people lived in the islands in the times of the early explorers in the Pacific who saw them and wrote about them. Think of the significance of that fact in relation to the Book of Mormon.

I repeat: Anthropologists now say that white people, more fair than the Spaniards, and brown people like the Polynesians of today, lived side by side in America in pre-Spanish times.

Both white and brown people emigrated from America to the Pacific Islands. They were seen by the early explorers in those islands.

The white people were blondes and redheads, and some had soft, brown hair. Their skins were as white as snow, whiter than the Spaniards. All of this from the anthropologists!

Significantly enough, these white men living in the islands wore beards and their faces resembled the faces of Europeans. Anthropologists now say that these white islanders were of Caucasian descent without a doubt, and remember, they were already there when the first explorers arrived and found them.

Such white people actually were seen on Easter Island, as well as on other Pacific Islands, and although they no longer survive, the traditions of the natives tell of them as do the

authentic writings of early historians.

On Easter Island, Heyerdahl himself was told by the mayor of the principal community that there were two kinds of people on that island at first, white and brown, and that the white people were really white people with light hair. The anthropologists have long since discarded the idea that they might have been albinos.

Captain Cook saw some of these white natives on his journeys and wrote about them. One came aboard his ship. The other natives told Captain Cook that this white native was their leader and that he was of divine descent and was therefore held in high respect.

But where did these white people come from and how did they reach these islands?

The evidence recently compiled says they came from America.

But were there white men in early America, previous to the coming of the Spaniards?

Recently published records from the Spaniard Pizarro tell about similar white people found in Peru.

Pedro Pizarro, chronicler of the Spanish conquerors, wrote that whereas the majority of the Indians in the Andes Mountains were small and of brown complexion, the members of the Inca ruling family were tall and had whiter skins than the Spaniards themselves. Pizarro says that these white Incas of Peru actualuy were white, not albinos, but white people with soft blonde or brown or red hair.

Archaeologists have now found mummies of the Inca period bearing out this fact. They were well-preserved mummies with soft hair, blonde, or red or brown in colour. Coloured photographs of these mummies have been published and widely distributed. They are the work of anthropologists and

archaeologists having no connection with the Church whatsoever.

Pizarro asked the Incas of his day who these white people were and was told that they were the last of the descendants of a divine race of white men with beards. These men were given the name of Viracocha, or "sea foam" because they were so white.

We live today in a time of research, discovery, and knowledge. The new knowledge bears testimony that both Nephites and Lamanites lived in ancient America. Regardless of the names given them by the scientists or the early Incas, to us they were Nephites and Lamanites. This new knowledge likewise bears testimony that both Nephites and Lamanites emigrated from America to Polynesia, that they have been seen by modern explorers and seafarers who have written about them and that their customs and beliefs relate to the Book of Mormon.

This all adds up to a renewed testimony that the Book of Mormon is true, that Joseph Smith was a Prophet of God, that the gospel is true, and that indeed Jesus of Nazareth is the Christ, the White God known as well to the Polynesians as to the early Americans, and that his coming to America after his resurrection in Palestine is the basis of the religion of both ancient Americans and ancient Polynesians, now handed down to modern times with the rest of their traditions.

It is glorious to see the confirming evidence as it comes forth from unexpected sources, sustaining in principle after principle our holy faith. We do not depend upon it for our faith at all, but we welcome its sustaining power nevertheless.

The gospel is true. The Book of Mormon is true. Jesus is the Christ, and Joseph Smith is his Prophet.



This Marvellous Work

LeGrand Richards

of the Council of the Twelve

★ Over a year before the Church was organized the Lord said to the Prophet Joseph Smith that a marvellous work was about to come forth among the children of men.

If the world could only understand what that marvellous work is and where they could learn about it. We do not read about it in the newspapers, but we have to go to the scriptures and to the words of the prophets to learn what that marvellous work is.

Isaiah saw the same thing that would come to pass in our day when he said:

"... Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

"Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isaiah 29:13-14.)

When the Lord indicated that he

would do a marvellous work and wonder, if it were marvellous and wonderful in his eyes, what would it be in the eyes of the world if they just understood it?

There are so many other prophecies like the one of Daniel in his interpretation of King Nebuchadnezzar's dream where the Lord indicated that in the latter days, and we live in the latter days, he would set up his kingdom in the earth, never to be thrown down or given to another people. Never in the history of the world has such a kingdom been set up with a promise that it would never be thrown down or given to another people, but Daniel said that it would roll forth like a little stone cut out of the mountain without hands until it would become as a great mountain and fill the whole earth. (See Daniel 2.)

Where do we learn the word of our God? We read in the scriptures the words of Amos the Prophet that: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

If the Lord should ever undertake

to fulfil the promises made to the Prophet Joseph Smith and to Isaiah and to Daniel, then we would have to look to find that work headed by a prophet, because God could not do, according to his plan and purposes, the work he decreed he would do without a prophet. Thank God for the prophets of this dispensation.

History is just repeating itself today. So we turn to the living prophets to learn of this marvellous work and to wonder the Lord promised to do and to learn of the kingdom the Lord promised to set up in the latter days.

We know that this Church is the fulfilment of those very prophecies and many, many others, relating to this marvellous work that God said he would establish in the latter days, and we would that all men everywhere might know as we know, and we bear witness of it. That is the reason for the great missionary programme of the Church where we have some 12,000 of our young men and women out in the world with no thought of any earthly gain, only a desire to share with the people of the world the marvellous truths of the gospel.

We converted a very prominent banker not long ago, and when I attended one of the conferences at which he was present, I asked him if he would like to say a few words in the conference.

He stood up and said something like this: "Mormonism is not only a religion, it is a way of life." And why should it not be a way of life? It is not just a Sunday religion. It is a religion that enters into our lives until the first thing in the life of a Latter-day Saint is to serve the Lord and honour his priesthood, where every man can bear the priesthood of God and help to build the kingdom of God in the earth. I thank the Lord for such a Church as that.

You remember the story about when one of the brethren was asked what his business was, and he said, "My business, sir, is to serve the Lord. I mend shoes for a living." Now that is the way the Latter-day Saints feel. Our business is to serve the Lord, and then we mend shoes for a living.

A short time ago, there was a very prominent minister delivering an address on what was called the National Brotherhood Week, and he talked about the Mormons. He was discussing the merits of the Church of Jesus Christ of Latter-day Saints, and after admitting that he had always had a very erroneous idea about the Mormons, he made this statement: "What are the things that I like about the Mormons?"

Then he enumerated some of them, one by one, and indicated that it is a way of life; for instance, he said his first thought is a clear statement of faith, a statement of faith that young people can grasp, understanding what it is.

Then he mentioned and discussed some of its teachings, such as eternal progression. What a marvellous truth this Church has revealed to the world. Revelation taking place today. What a world it would be if everybody believed in the revelations of God in our day!

And then he spoke of eternal marriage. Is it not strange that, as plainly as that principle is taught in the Holy Scriptures, that we should be the only Church that teaches it? All other churches perform their marriages "until death do you part." I know there are some ministers who would like to perform their marriages for eternity, because I have talked with them.

To us who understand this principle, we cannot understand why the world cannot believe when it is taught so plainly. I could tell you of other

ministers who have admitted to me that they believe eternal marriage is a principle of the scriptures, but they are not allowed to teach it in their own churches.

Then this minister said, when mentioning these things, "But is this faith bad?" Is it bad to believe in eternal progression? Is it bad to believe in revelation? Is it bad to believe in the eternal duration of the marriage covenant?

Then he added: "The second thing I like about them is that they have a way of life. Their religion enters into their life immediately." Then he discussed our attitude toward work, toward accepting help from the government and our standards of living necessary to prepare us to serve in the Church, and then he said, "I do not know whether it is because of this way of life to which their religion is related so intimately or not, but they are perhaps the healthiest people in the world. During the war, in Utah you found more people or men acceptable for the services than any other state in the United States." He stated, "Utah is the first state in the United States in education and perhaps the best in the world."

If we have what we claim, a marvellous work and a wonder, should it not inspire us as a people to live up to its standards? It is nothing more than what Jesus said that we should let our light so shine before men that they, seeing our good works, should glorify our Father which is in heaven. (See Matt. 5:16.)

Then this man said, "The third thing I like about the Mormon faith, it is a family-centred religion. This family-centred religion begins with family prayers in the morning, family prayers at night, and no food is eaten until it is blessed. The entire family goes to

Church, led by the father and the mother."

I interviewed a young man for his mission a short time ago in southern Utah, and he had just returned from spending eighteen months in an army camp in Germany. He said, "We Mormon boys went to the Chief Chaplain to see if we could get permission to hold our meetings in the government chapel, and he said, 'Well, we would like to accommodate you, but it is in such constant use, we cannot do it.

There is a classroom in the basement; you can use that,'" and then he asked for a report of attendance at their meetings and when the first report was handed in, the chaplain said, "My, you must have a lot of Mormon boys at this base."

He was told that there were thirty-five. He shook his head and said, "I can't believe it. How do you do it? You have more boys attending your meetings than I have attending mine, and I have five thousand Protestant boys under my supervision." Does not that tell you something about the spiritual power that there is in this Church, that leads young servicemen to the house of worship?

I told this story in California and one of the brethren there said, "I was raised in one of the largest churches in San Francisco. We had a beautiful building. We had over ten thousand members, and our average attendance was less than one hundred."

Then this minister told about the home evening and about the fellowship in the Church and the youth programme, how they associate together. I heard a minister on the radio make this statement, "What we need is a church for the youth of the land. We have been preaching to the old folks and letting the young folks go to the devil." He said, "That is why our churches are empty today."

A minister in talking over the radio in Los Angeles held a question and answer box, and one evening the first question asked was, "What church is doing the most for its young people?" And his answer was, "The Mormon Church," and then he explained our standards of living and what the Church did for its young people, and we have had many such comments as that. Then he talked about our preparation of our young people for marriage.

Then he talked about the service in the Church. He took as an illustration a stake president who lived in one of our communities. He told about the number of meetings he held, the number of miles he travelled, and some of them travel great distances, and then after he discussed that, and he could just as well have discussed the bishops, too, he said, "They care for their members." And then he adds, "Unless the laymen of the church re-assume their responsibility, I do not believe the Protestant church has a future."

I would like to quote a statement

by a recent convert to the Church that I have received during the last few days. It is from a retired minister—he was not retired when we converted him: "My testimony grows and grows. Where we were once blind, we now see."

Would it not be marvellous if all the world could see and come out of darkness, as Peter said, to his marvellous light. We have it to offer, and we invite all men everywhere to listen to our message. I always say that there is not an honest man or an honest woman in this world who really loves the Lord who would not join this Church if he knew what it was.

Then this convert added, "We never knew of such love as we now have for each other and all others. Some of our former friends say that they have never before witnessed such a change as has come over us."

God bless us and help us to carry on in the great assignment that is ours and bear witness of the truth that the world might share with us this marvellous work and a wonder.

FAITH

"Without that simple, trusting and abiding faith, characteristic of a true Saint, no one can know God or comprehend the gospel; and there is no substitute for the gospel."

—Alma Sonne

THE NEW STAR in the EAST

Gordon B. Hinckley

Member, Council of Twelve Apostles

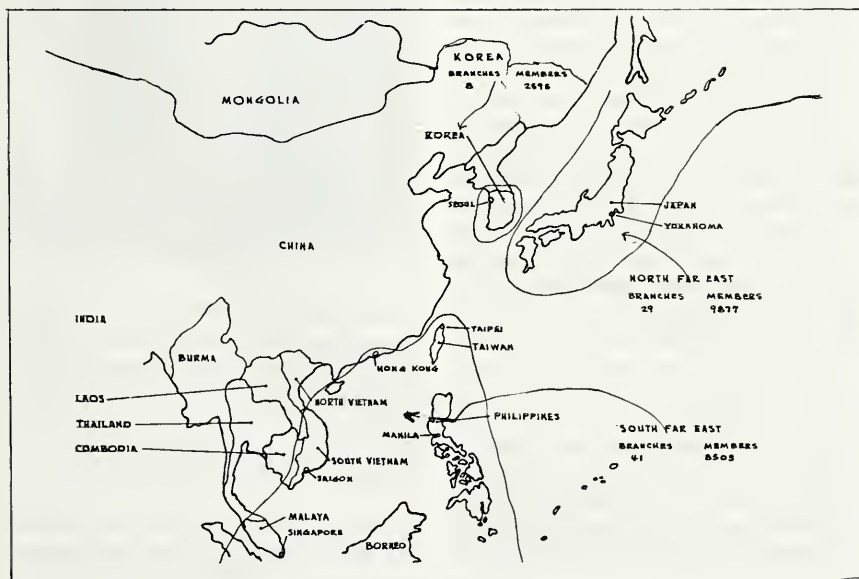
★ I have some responsibility for the work in the Far East, and in behalf of our dedicated mission presidents and missionaries I would like to make a brief report of what is going on in that part of the Lord's earth, which is strange to many of us.

I have learned to love those faraway places, and those wonderful people with the strange-sounding names—the Hongs and the Kims, the Fongs and the Kumagais — and all of the host of faithful Latter-day Saints who in their lives and words bear testimony of the conviction which they carry in their hearts that God truly lives; that Jesus is the Christ, the Redeemer of the world, the Saviour of mankind; and that Joseph Smith is a Prophet, ordained of God to bring forth the re-

establishment of his work in this generation of time.

It is an inspiring experience to witness the manner in which the Lord is weaving the tapestry of his grand design in those foreign parts of the earth. He is gathering his children there as elsewhere—"one of a city and two of a family." He is remembering the promises made of old as he works among those who have seen so much of poverty and misery and evil and oppression. He is answering the prayers of those who have gone before, and who struggled to establish a foothold for the gospel in those distant places.

What wonderful people these are whose lives have been touched by the light of the gospel! Witnessing the faithful Saints in the Philippines, in



Hong Kong, in Taiwan, in Japan, in Korea, in Okinawa, one is led to declare with Peter of old:

"Of a truth I perceive that God is no respecter of persons:

"But in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10:34-35.)

Today we have some ten thousand native members of the Church in this part of the world, in addition to many faithful American Saints who are in military service and in other positions with the government. I would not have you think that this harvest of converts has come easily. Converts are won hard there as they are elsewhere. Heartache and discouragement and disappointment are all part of the labour that goes on there, and behind today's achievement is a history of prayer and prophecy and patient waiting for the day when the Spirit of the Lord would move upon these lands.

I have not walked the crowded streets of the Orient, in which today we are enjoying a significant measure of success, without remembering with appreciation those of our people who more than a century ago went there under direction of the servants of the Lord to initiate the work.

In a special conference held August 2, 1849 in the Bowery that stood on Tabernacle Square, Hosea Stout and two companions were called to go to China. They arrived in Hong Kong in April 1853. I can imagine with what misgivings they must have stepped ashore in that place so different from the one they had left. They became ill from the oppressive heat and the food to which they were not accustomed. Their message fell on deaf ears. There was no response other than ridicule. In four months they returned home.

A century passed, but in the meantime the realm of China had been dedicated under authority of the holy apostleship for the preaching of the gospel. On January 9, 1921, President

David O. McKay, while touring the missions of the world, turned the key to unlock the door of this great area of the earth. I have read his prayer again and again. It is at once a prayer and a dedication and a prophecy.

One or two statements from that prayer offered in the "Forbidden City" of Peking appear particularly significant to me. He prayed: "Heavenly Father ... break the bonds of superstition, and may the young men and young women come out of the darkness of the past into the glorious light now shining among the children of men. Grant, our Father, that these young men and young women may through upright, virtuous lives and prayerful study be prepared and inclined to declare this message of salvation in their own tongue to their fellow men."



Home teachers in Hong Kong, wearing western dress, call on a fellow countryman who still wears clothes of old China and lives in a picturesque Chinese home.

A Southern Far East Mission photograph courtesy The Improvement Era.

I bear testimony that God is answering that supplication. The shackles of superstition are falling. The young men



Three Gleaner girls from Tokyo: Matsui Kazue, Sakuma Fujiko, and Keino Hiroko, in a park near the mission home.

An Improvement Era photograph by Doyle L. Green

and the young women are coming out of the darkness of the past. I wish that you might have been with us recently in a conference in Hong Kong to hear our young Chinese brethren and sisters sing the songs of Zion in their native Cantonese and bear witness of the truth of this work to congregations numbering more than eight hundred. I wish you might have talked, as I did, with our young native Chinese elders who are serving as missionaries. One said: "I hated Americans. I hated all foreigners until I met the missionaries." Another responded, paraphrasing an old Chinese proverb, "As I look at foreigners, I think, he is not American; he is not British; he is not Canadian; he is my brother."

I wish you might have been with us in Taiwan to hear a handsome and brilliant young man discuss the gospel in his native Mandarin. He was a local missionary, a young man whose forebears for generations before him had been Buddhists. I have seen nowhere a more able or devoted or personable missionary in this Church.

In that same dedicatory prayer offered in 1921 President McKay stated: "May the elders and sisters whom thou shalt call as missionaries have keen insight into the mental and spiritual state of the Chinese mind ... May the work prove joyous, and a rich harvest of souls bring that peace to the workers' hearts which surpasseth all understanding."

How I wish you might have been with us in an upstairs room in Tsim Sha Tsui in Kowloon, where for thirteen hours the elders and sisters bore testimony of their love for the Chinese people. I shall not soon forget the words of a young man from a comfortable home in the States, who stood in a cold, barren room in Taipei in the Republic of China and said, "I am thankful for eyes to see and voice to speak and feet to go from door to door to teach the gospel of the Lord Jesus Christ."

Such is the spirit of those who have been called to those strange lands, where under the influence of the Spirit they learn the difficult languages and bring light and faith and understanding to the wonderful people who live there.

The story is similar in Japan. The work was opened in 1901 by President Heber J. Grant. It was dreadfully discouraging. In twenty years only 127 converts came into the Church, and the mission was closed in 1924. Then following World War II it was reopened, and the Spirit of the Lord began to rest upon those people.

Today we have more than four thousand Japanese members of the Church, intelligent and able, as faithful and devoted as those in any mission in the world; and we now have branches scattered from Okinawa on the south to as far north as Asahigawa on the island of Hokkaido. I feel confident and satisfied in my heart that we have a great work ahead of us among the good people of that great nation.

I have comparable feelings concern-

ing the work in Korea. There are now some 1,300 members of the Church there. For the most part they are well-educated. They are buoyant in their faith. The tears welled in our eyes as we stood with them in a cold hall and sang that great hymn from the pen of Brother William W. Phelps:

"Now let us rejoice in the day of Salvation.

No longer as strangers on earth
need we roam.

Good tidings are sounding to us and
each nation,

And shortly the hour of redemption
will come . . . "

I have never met with the Saints in those lands and listened to their testimonies and partaken of their spirit without thinking of Paul's statement to the Athenians concerning God, our Father, who " . . . hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.

"That they should seek the Lord, if haply they might feel after him, and find him . . . " (Acts 17:26-27).

That which is going on has demonstrated that the gospel is for all of our Father's children, and that the good people of the Orient are as responsive to its teachings as are the people of any land when the Spirit of the Lord touches their hearts. Here is one of the great evidences of the divinity of this work. Wherever it is taught, the honest in heart respond, each in his own tongue speaking the same testimony.

One sees there the same quiet kind of miracle that one sees everywhere when men and women bring the gospel into their lives. What a marvellous thing it is to witness a peddler of fish, a man from the ranks of poverty and superstition, take on a new grace and a new goodness when he accepts the gospel and is endowed with the Holy Priesthood. He appears almost to be-

come a new man. He literally is born again as he sheds old ways of thought and living and rises from the very waters of baptism to positions of leadership in his native land.

But with all of the joy and the inspiration that come of witnessing this marvellous thing, there comes likewise an almost overwhelming sense of obligation. There comes a new consciousness of the magnitude of our great responsibility. The harvest is so great, and the labourers are so few in those lands where dwell millions upon millions upon millions of people. In the city of Tokyo alone are more than ten million, with cities of three and four and five million not far removed.

Brigham Young, on the occasion of the departure of the first missionaries to China, declared: "The work urges, and is becoming very much enlarged and extended, and requires a commensurate accumulation of men and

CONTINUED ON PAGE 17



Four little Filipino girls and their teacher—a Primary class in Manila—find shelter from a sudden rain under the protecting eaves of a chapel.

An Improvement Era photograph by Doyle L. Green



THE BEST TIP—

LEAVE THEM ALONE!

"Tobacco is not for the body and is not good for man — but is an herb for bruises and all sick cattle to be used with judgment and skill."¹

★ Although written and published over 130 years ago, no statement has ever been more prophetic and accurate.

New Researches on Smoking and Health

New data on smoking and health published on the front page of the December 4, 1966, issue of the London Times presented these startling facts:

Lung cancer mortality for both men and women is undeniably associated with their smoking habits.

In another of the current researches on the causes of cancer, of the 803 men who died from lung cancer, 84 per cent had been continuing smokers, 4 per cent were non-smokers and the remaining 12 per cent had given up the habit. In other words, the incidence of death from lung cancer in this study was 21 times higher for smokers than for non-smokers. Those who gave up the habit reduced their risks of death to 1/7th of what it had been!

The article also pointed out that similar histories were associated with

chronic bronchitis.

These are startling facts and almost unbelievably, they came from researches sponsored by the tobacco industry itself!²

Additional Proof

Here are some additional sobering facts.

In his excellent book, *Cancer*, Dr. J. C. Harris analyses a number of fundamental studies on smoking and health.³ These include the reports prepared by the Royal College of Physicians of London and The Advisory Committee to the Surgeon General of the Public Health Service of the U.S. Department of Health, Education and Welfare. These studies, according to Dr. Harris, established beyond question these tragic conclusions:

Death from lung cancer in the U.S.A. rose 1,370 per cent from 3,000 in 1930 to 41,000 in 1962.

During basically the same period, consumption of cigarettes rose approximately 300 per cent.

Deaths from all causes are 70 per

cent higher for the smoker than for the non-smoker and deaths from lung cancer are more than 10 times as high!

In making their report, the American Committee examined data from seven independent studies involving 1,123,000 men. Interestingly, those who had been smokers but who quit, reduced their death risk by about 50 per cent.

Health Studies in Great Britain

The London study produced similar results.

Great Britain has an unenviable record of having the highest incidence of death from lung cancer in Europe. In the British Isles, mortality from lung cancer has been steadily rising. In 53 years since 1900, deaths from this cause jumped from 9 per million living of the population to 342 per million—a spectacular increase of 3,800 per cent.

In a study of 40,000 physicians made by Doctors Doll and Bradford-Hill, these revealing facts on the rate of death from lung cancer emerged:

	Death Rate per 1,000 Living
Groups Studied	
Non-Smokers	0.07
Light Smokers	0.47
Medium Smokers	0.86
Heavy Smokers	1.66

This is a death rate increase from non-smokers to heavy smokers by over 23 times!

The British study concluded that if cigarette smoking were eliminated in the British Isles, the death rate from this cause would fall by 90 per cent—thus saving some 12,000 premature deaths each year.

Dr. Harris observes that despite these overwhelming facts, some people are still unconvinced and seek alternative explanations. In his book, he analyses each of these and concludes that there are no alternative explanations. Tobacco is culpably guilty as charged!

Smoking and Other Health Problems

The cigarette is not only the guilty

culprit in lung cancer deaths. It plays a significant role in the increasing deaths from chronic bronchitis, peptic ulcer, amblyopia, pulmonary tuberculosis, and coronary thrombosis. All of these killers are increasing and are closely associated with the cigarette habit.

Moreover, cigarette smokers even if they don't suffer from cancer, exhibit other significant medical changes which are frightening. One of these changes is loss of cilia. This is the process by which the lung dispels irritants or unwanted foreign substances. Another change is basal cell hyperplasia. This means that the number of cells increase as though damage has been done to the lungs which needs repair. A third change is the appearance of abnormal cells. These are definitely potentially malignant and could become cancerous.

Why Smoke?

With all of these startling and undeniable facts, why is it that intelligent people continue to smoke? Why do young people and those who have never smoked before take up this malignant habit?

True, there is tremendous pressure from advertisers who profit financially from the tobacco trade and who stress assumed pleasures and satisfactions of social status.

In an article in the business page of a current issue of the London Times, a chart is given showing that cigarette advertising promotion has hit a new record high. The article states:

"The cigarette industry which last June agreed at the request of the Ministry of Health to cut back the level of advertising, is expected to spend by the end of the year a record £36,000,000 on advertising and coupon gifts. It seems that the Government has been only partially successful in its efforts to cut back cigarette advertising. According to a confidential survey now circulating

within the industry, money originally earmarked for press and T.V. advertising is now being channelled into coupon promotions."

What about these advertising claims? Does anyone in his right mind want a gift of poison or slow death? Is there any real pleasure derived from a drug which dulls the taste buds and injures appetite? Is there any social prestige in taking poison that undermines self-control and weakens the foundations of the human body which should house a wholesome spirit and a vibrant personality?

The Temple of the Spirit

The Apostle Paul once asked a telling question. He said, "Know ye not that ye are the temple of God and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy."⁴

As Joseph Smith prophetically declared in 1833, "Tobacco is not good for the body."

Tobacco and the cigarette are guilty! They bring poisons into the body that are a sure way to early death and destruction!

If you are a smoker, the best tip is to quit. A still better tip is never to start.

—O. Preston Robinson.

¹ Doctrine and Covenants, Section 89.

² Byrne, Dr. Alfred, "Cancer and Smoking: New Data," London Times, December 4, 1966.

³ Harris, J. C., Cancer (Penguin Books, 1964).

⁴ Bible, I Corinthians 3:16-17.

New Star in the East CONTINUED FROM PAGE 14

means, and expansion of mind and energy, ability and perseverance." (Millennial Star, Vol. 15, p. 107.)

If that were the case in 1852, how much more urgent is it today? The work is becoming very much enlarged. It does require a commensurate accumulation of men and means. It requires an expansion of mind and energy, ability and perseverance. Let us prepare ourselves more diligently for the great assignment which God has laid upon us to carry this work to the children of the earth wherever we may be permitted to go.

To our young men I would like to say, prepare yourselves, not only financially as you have been urged to do, but also intellectually and morally and spiritually. Study languages. This gospel is not for the people of America only. This gospel is for the people of

the earth, and we have incumbent upon us the obligation to learn to speak their tongues. If you be called to a foreign language mission, you will be better equipped if you have studied the language. If called to an English-speaking mission, you will understand your own language better.

Live for the opportunity when you may go out as a servant of the Lord and an ambassador of eternal truth to the people of the world. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14.) This is our commission, and this is our obligation spoken anciently and reaffirmed in modern revelation.

God give us the faith and the wisdom and the foresight and the breadth of vision to go forward and fulfill it.



The Missionaries and the Gospel

Alma Sonne

Assistant to the Council of the Twelve

★ The missionary spirit is resting upon the Church. It has rested upon the Church since its beginning. There is a struggle going on in the world for the hearts and minds of the people. The enemies of truth and freedom are exerting themselves as never before to destroy moral and spiritual values.

The battle is being waged with relentless and determined vigour. The adversary is alert and active, and the powers of darkness are pressing forward at home and abroad.

The Apostle Paul recognised that power when he said, "For the mystery of iniquity doth already work." (2 Thess. 2:7.) It is at work in our schools, in the colleges, in the universities, in the newspapers, in the books, in the magazines, on the television, and in the picture halls.

To counteract these upholy influences the Church is sending into the world thousands of missionaries to proclaim the restored gospel of Jesus Christ.

It is the only weapon that will eventually crush and destroy the evil designs and bring to naught the

devious plans of unscrupulous, untrustworthy, and godless leaders of men.

Missionary service is the life, the vitality, and the obligation of the Church. Jesus commanded his servants, whom he called and commissioned, to go into all the world and preach the gospel to every creature and to every nation, and tongue, and people.

In doing this he launched the greatest problem of all time. It is not yet finished, nor will it be finished until every knee shall bow and every tongue confess that Jesus is the Christ.

These servants, although few in number, responded with remarkable success. Under the guidance and inspiration of the Holy Ghost they went forth and appeared openly in the streets, in the synagogues, and even in the temple courts in Jerusalem. They spoke with great boldness to the public officials, to the magistrates, and to the rabble in crowded places where mobs are wont to congregate.

The gospel was for everyone—rich and poor, high and low, slave and

aristocrat—for God is no respecter of persons.

It was not the gospel submitted by Matthew, Mark, Luke, and John which first drew attention to the Christ, for gospel teaching had already taken hold upon the world before the four gospels were generally known.

Then as now it required the energy of individuals, personal contacts patience, diligence, love, and the inspiration and enthusiasm of devoted missionaries to plant the gospel message in the hearts and lives of people.

The missionary method of the Church today is almost identical with that carried on by Jesus Christ and his apostles nineteen hundred years ago. It has been similarly successful.

The work was neither professionalised nor commercialised. These humble emissaries of the Lord were to go forth two by two. One was to be the support of the other.

They were to be witnesses before God of their respective testimonies. Together they could better face hostile receptions and bitter oppositions. Together they could preserve their faith and their enthusiasm and withstand temptation and wrongdoing. It was God's plan of proselyting, and it was very effective.

Most of us have read the Lord's instructions to his servants whom he sent forth. "Provide neither gold, nor silver, nor brass in your purses,

"Nor scrip for your journey, neither two coats, neither shoes nor yet staves: . . .

"Behold, I send you forth as sheep in the midst of wolves;

" . . . beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

"And ye shall be brought before governors and kings for my sake . . . " (Matt. 10:9-10, 16-18.)

If you are familiar with the story and life of Jesus, you will know that prophecy came true in the minutest detail. He said further, "He that loveth father and mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

"And he that taketh not his cross, and followeth after me is not worthy of me." (Ibid., 10:37-38.)

Then he admonished them, "And as you go, preach, saying, The kingdom of heaven is at hand.

"Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." (Ibid. 10:7-8.) And you will see there was to be no interference and nothing was to supersede the solemn, almost drastic, injunction of the Saviour to these wonderful men.

No half-hearted effort was acceptable. The work to be done was important and required every sacrifice, if necessary, even life itself.

It must have required great courage for these young humble, unsophisticated men to preach Jesus crucified and resurrected, and to preach the Fatherhood of God and the brotherhood of man, and to teach the children of God to be perfect, even as their Father in heaven is perfect.

Some men stand in terror of public opinion. Not so with the disciples of Jesus. They were unafraid.

The world owes much to the missionaries—men like Paul, the apostle; men like Wilford Woodruff, Brigham Young, Heber C. Kimball, Parley and Orson Pratt, Charles W. Penrose, and a thousand others; and men like those who today are blazing the trail into Asia, Europe, the islands of the sea, and to every part of North and South America.

To meet the demand and to discharge the responsibility resting

CONTINUED ON PAGE 22

The Eternity of the Family

Elder Eldred G. Smith

Patriarch to the Church



★ In the very beginning, God placed Adam on the earth, and he gave him dominion over the fish and the fowl and the cattle and over all the earth.

Now this would seem like a pretty exalted position for some people today, but even though he had dominion over all the earth, God said, "It is not good that the man should be alone" (Gen. 2:18) and he gave unto him the woman Eve to be a companion and helpmeet.

Then God gave unto them the first great commandment to multiply and replenish the earth.

We are not told how long they lived in the Garden of Eden before they partook of the fruit of the tree of the knowledge of good and evil and were cast out of the garden to start their mortal existence.

The point I want to make clear is that God himself established the first family unit. It is not an institution developed by man which can be outgrown and cast aside in the course of human progress.

All that is nearest and dearest in our lives is associated with our

families. Love has its centre here, and where love is, there we find happiness also. Truly, it is not good for man to be alone.

The Lord in his wisdom has provided a way for man to be happy on this earth, and to carry that joy on through all eternity. The greatest joy and happiness comes through the family unit. It has been so through all mortality, so why will it not be so in the next life?

This family unit is so important that the Lord has made it known to us that all the families of the earth must be sealed together.

By the time of the end of the millennium all of Adam's posterity who accept the gospel must be sealed together as one family by the power of the priesthood, which is the power to seal on earth and it shall be sealed in heaven, and to bind on earth, and it shall be bound in heaven.

Every person who comes to the earth must have an opportunity to receive all the blessings of these sealings if he will accept, sometime before the end of the millennium. There could

not be a just God if it were otherwise. These sealing blessings are obtained, first, through the ordinance of baptism into the Church of Jesus Christ. Then the wife is to be sealed to the husband for time and for all eternity, and those children who are not born under the covenant must be sealed to their parents that they may receive the blessings as though they were born under the new and everlasting covenant.

Those who have died without this law may have the privilege of receiving these blessings by proxy. That is where our responsibility comes in. We must first teach the gospel to the living, and then for those of our families who died without the law we must gather their records that this great and important work can be done for them.

Quoting the Prophet Joseph Smith in Section 128 of the Doctrine and Covenants on this subject:

And now, my dearly beloved brethren and sisters, let me assure you that these are principles in relation to the dead and the living that cannot be lightly passed over, as pertaining to our salvation. For their salvation is necessary and essential to our salvation, as Paul says concerning the fathers — that they without us cannot be made perfect—neither can we without our dead be made perfect.

And now, in relation to the baptism for the dead, I will give you another quotation of Paul, 1 Cor. 15:29: Else what shall they do which are baptised for the dead, if the dead rise not at all? Why are they then baptised for the dead?

And again, in connection with this quotation I will give you a quotation from one of the prophets, who had his eye fixed on the restoration of the priesthood, the glories to be revealed in the last days, and in an

especial manner this most glorious of all subjects belonging to the everlasting gospel, namely, the baptism for the dead; for Malachi says, last chapter, verses 5th and 6th: Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

... the earth will be smitten with a curse unless there is a welding link of some kind or other between the fathers and the children, upon some subject or other—and behold what is that subject? It is the baptism for the dead. For we without them cannot be made perfect; neither can they without us be made perfect. (D. & C. 128:15-18.)

This does not refer to just the few of us who are members of the Church today—a handful of his children—but this work must be done for all of our ancestors before we can be sure of our salvation. It is a tremendous task!

Converts have three sealing steps for which they must be present for in the temple: Those who are married must have the wife sealed to the husband, then their children sealed to them, then those parents are to be sealed to their parents.

Do we appreciate those blessings? Many converts would willingly spend the rest of their lives in whatever effort is necessary to obtain the opportunity of being sealed to their parents and consider it well worth the effort.

Then we need to gather all the records of our ancestors that we possibly can. I do not mean just a half-hearted attempt. Seek diligently, constantly, and prayerfully.

Do not wait for a convenient time—it will never come. Do not put it off

until old age when we are not able to do anything else. We never know what tomorrow will bring, and we must see that the work is done, completing the sealing of each family group. There is no one who can escape the responsibility of this work. We will not be excused because we thought an aunt or some other relative was doing the work.

One young lady, a genealogist, was asked the question, "What if you find an undesirable character in your family tree, such as a pirate or convict or the like?" She answered, "My responsibility does not concern how he lived but just that he lived and died. After all, I owe my existence to him, and my only way of paying that debt is to do the baptism and sealing work for him. It will be up to him to accept it."

This is a responsibility for each of us. Not one of us can be made perfect

without this work. I doubt if the Lord will accept the excuse that we are so busy working in the auxilliary organizations that we cannot spend a part of our time in genealogy. Any part of this we do not do which we should do must be done by someone else, for it must be done. If we shirk our responsibilities, how can we expect to receive the blessings?

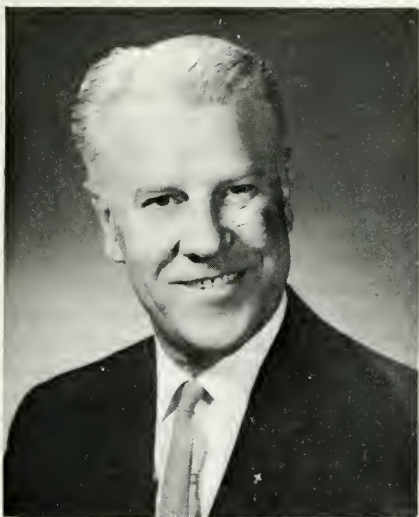
To those in various parts of the world may I say a word of encouragement? Be of good cheer, be diligent, trust in the Lord, and he will help you. You were probably placed where you are to do a special work in gathering records or to fulfil a special missionary assignment. If you will let him, the Lord will give you success in your work and much happiness in so doing.

May his blessing be upon all those who are diligent in this work, that we may prepare the way for his coming.

The Missionaries and the Gospel CONTINUED FROM PAGE 19

heavily upon the Church, the missionary spirit must possess its members, for everyone is expected to be a missionary. The world must learn that man cannot live by bread alone, that beyond the power of materialism there is a greater power which determines the destiny of men and nations. That power is generated by the missionaries.

We can say to all the world that Christ's word is taught today as Christ and his apostles taught it two thousand years ago. They teach the same gospel without thought of material reward, with faith and good works, strengthened by firm and unshakable testimonies against which there is no argument.



Church Athletics in the British Isles

G. Carlos Smith

★ On Saturday, October 22, 1966, a very important meeting was held in the Manchester Stake Centre. This meeting heralded the beginning of a new era in the lives of the youth of the Church in the British Isles. At this meeting, which was called by Elder Mark E. Petersen, and conducted by President William Bates of the Manchester Stake, an all British athletic committee was formed to supervise the athletics programmes of the Church in Great Britain. General Superintendent G. Carlos Smith, Jr. was in attendance and helped to organise the committee and to set the wheels in motion for a full scale athletic activity programme. The stakes were represented by members of the stake presidencies and the missions were represented by their YMMIA superintendent or athletic director.

President William Bates was selected as chairman of the new committee, with President John Weightman as vice chairman and Brother Tom Heszel-tine as executive secretary. The other members of the committee are: President Archibald Richardson, Glasgow

Stake; President F. William Oates, Sunderland Stake; President Raymond C. Buston, Leeds Stake; President James F. Rankin, Leicester Stake; President Hemingway, London Stake; Michael Mills, British Mission; Kenneth A. Chapman, Central British Mission; Maurice Nolan, North British Mission; Louis J. Gibion, Scottish Mis-



sion; Brian West, South West British Mission; Don K. Archer, British South Mission, and Peter K. Ferguson, Irish Mission. These men are all fine, devoted, able brethren, with strong testimonies of the Gospel and with the interest of the youth at heart. As the work progresses, in all probability, a few women will be added to the committee to assist with the women's athletic activities.

This new committee will be known as the British Athletic Committee of The Church of Jesus Christ of Latter-day Saints and will work under the direction of the Stake Priesthood leaders and in conjunction with the Mutual Improvement Associations to promote athletics in the Church. The duties of this committee are mainly as follows:

1. Set rules and regulations for all Church athletic activities.
2. Help the stakes and missions in making their athletic schedules.
3. Make schedules of all athletic events beyond the stake or mission level (regional, zone, all British Isles play offs or tournaments).
4. Counsel the stake and missions in their athletic financial programmes.
5. Supervise athletic finances beyond the stake and mission level.
6. Conduct all athletic contests beyond the stake or mission level.
7. Conduct athletic workshops in the stakes and missions. (This will be done mainly by the executive secretary of the committee.)
8. The final court of appeals on eligibility. (Each stake and mission will be responsible for the eligibility of their participants and the rules will be universal as set up by the committee. However, if there is a question about the eligibility of any player that cannot be settled on a stake or mission basis, the com-

mittee will serve as the highest court of appeals and all must abide their decision.)

9. The committee will designate the activities to be participated in as well as the season thereof.

Major goals have been set up as desirable in the athletic programme. They are as follows:

1. Participation:

It is hoped that every ward and branch will field a team in the athletic activities agreed upon. This means friendly, enthusiastic competition between the wards and branches in all the stakes and missions on a stake and mission basis. It is desirable that every person who wants to participate be given the opportunity and be encouraged to do so.

2. Sportsmanship:

Clean, hard play is desirable and the spirit of the rule should be taught. The greatest attribute of the athlete is not how high he jumped, how fast he ran, or how many goals he made, but rather HOW he played the game. Our young people must look back on their experiences as happy occasions and not with regret.

3. Teamwork:

One of the important aspects of athletics in the Church is to teach the individual that he must work together, in harmony, with other people. No man is an island, and we, above all people, must know that we are our brother's keeper.

4. Fellowshiping:

Fellowshipping the new convert, encouraging the inactive member, and unifying all of our people are important attributes of Church athletics. The spectator, as well as the participant, can and will find happiness in this wonderful activity.

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The B.B.C. and a DOCUMENTARY on the CHURCH

★ The British Broadcasting Corporation is producing a half-hour documentary film on the Church for telecast in certain portions of Great Britain. The film will emphasise the missionary programme and growth of the Church. A 30-minute radio programme will also be produced and broadcast.

Filming commenced in Salt Lake City on October 29 and continued for one week. Prior to this time, Mr. Roger Mills, the BBC producer spent a week in and about Salt Lake City. He visited the temple grounds, the mission home, church offices, MIA's, Primaries, Sunday Schools, Sacrament Meetings, Welfare Square, etc. By the time the BBC cameramen, James Saunders and Maurice Fisher, arrived, Mr. Mills knew what he wanted to film for his documentary and a busy week ensued.

The idea was "born" a year previous. Mr. Mills was asked by his news editor to prepare a short feature for telecast concerning the activities of the Church in and around Bristol. During this period he met and was assisted by President Ray H. Barton, Jr., of the Southwest British Mission. As a result of his interest in the Mormon movement, Mr. Mills requested permission of BBC to go to Salt Lake City and film a longer documentary. When approval was given a couple of months ago, Mr. Mills contacted President Barton who secured from Elder Mark E. Petersen an invitation for Mr. Mills to visit in Salt Lake where he was assured of whole-hearted co-operation. At a welcoming dinner, Mr. Mills was greeted by President and Sister Joseph Fielding Smith, Elder and Sister Mark E. Petersen, Elder and Sister Richard L. Evans, Elder and Sister James A. Culimore, Brother and Sister Arch



Left to Right: Roger Mills, James Saunders, Maurice Fisher.

Photo by Howard C. Moore

Madsen of KSL, Brother and Sister Earl Hawkes of the Deseret News, and others.

A nine-year-old boy was selected for filming during his regular Primary opening exercises and class period. His 17-year-old brother was used in pictures taken at MIA. Other youth activities, such as sports, dramatics and dances, were also filmed.

An elder in the mission home who had been called to Great Britain was selected for filming at BYU. This elder had spent his freshman year at BYU so this was very realistic. Shots were taken in a devotional assembly and other places on the campus.

This elder was also filmed at the mission home, the Deseret Gym, and leaving the Assembly Hall following

the farewell testimonial.

The conclusion of the programme was filmed in England. Mr. Mills made arrangements to meet the elder when he returned to Bristol. Pictures were taken of the elder and his companion in their actual proselyting activities.

Elder James A. Cullimore met Mr. Mills at the airport in Salt Lake City and was his host the first week. Elder Cullimore then departed to tour the British Missions and Brother Richard W. Maycock, Church Broadcast Programme Co-ordinator, who had assisted Elder Cullimore, was assigned by Elder Mark E. Petersen to aid the producer and cameraman during the filming and taping of the programme.

Other places where the BBC representatives were taken included the genealogical vaults, "This is the Place" monument, Bingham Copper Mine and Great Salt Lake. The representatives were introduced to many members of the Church, most of whom, it seemed, had come from England, had visited England, or had missionaries in England. Mr. Mills, the producer, was invited to speak briefly in a sacrament meeting, a primary and a fireside. These gentlemen took a keen interest in all they saw and heard. We feel sure they will portray a correct impression of the Church to their countrymen both personally and in the programmes they are producing.

Church Athletics in the British Isles CONTINUED FROM PAGE 24

Now, with the advent of the new emphasis being placed on Church athletics, we encourage all to participate either as spectators or as players. This programme is British—British to manage, British to direct, British to own, British all of the way. It has the full support of the Presiding Brethren of the Church, together with the en-

couragement, counsel, and advice of the Mutual Improvement Associations.

I anxiously and excitedly look forward to the day, which I know is not far away, when all of the members of the Church in Great Britain will be enjoying the full MIA programme of which athletics is such an important part.

STRENGTH OF THE CHURCH

"No man is safe unless he is master of himself. There is no tyrant so merciless, or more to be dreaded, than an uncontrollable appetite."

—President Joseph F. Smith

THE GOSPEL IS FOR THE RIGHTEOUS TOO

Rolland L. Jaussi

President, Irish Mission

★ Sister Evelyn Gray, affectionately known as "Nanny" to the Irish Missionaries, Saints and neighbours, is the Irish Missionary of the day.

Nanny was reared by her parents to love God and her fellowmen. As a young woman she joined the Brethren church and found deep satisfaction in her faith. Saturdays she would wash and iron, clean her home, prepare dinner for Sunday, polish her children's shoes and wash their hair, and do all the physical things necessary to prepare her home and her family for proper observance of the Sabbath Day. Nanny's love of God was deep within her soul. She gave service, love, and care to everyone she could, regardless of his faith. When the Brethren had a drive for new members, Nanny brought her friends, relatives and neighbours.

Sister Gray's husband became seriously ill. The service and love she had so freely given returned to her. The Brethren, her family and friends sustained and comforted her through her husband's illness and death.

Sister Gray's husband died in 1964. To provide for her five children Nanny had to find work. President Stephen R. Covey, President of the Irish Mission at that time, employed Sister Gray to care for his children so Sister Covey would be free to accompany him on his church duties.

Nanny, with love of children in her heart, came into the Irish Mission Home. Little did she know about the "Mormons." She put the children to bed and was surprised to find them out of bed on their knees with their daddy, praying for safety and thanking God for His blessings—praying to the God of her own life. The duty of Nanny to the Covey children brought Nanny close to the ideals, habits and faith of the Mormon President and the Mormon Missionaries. To her amazement she found real Christianity exemplified in Mormon living. She found her love of the "Mormons" grow and strengthen.

Of course baptism was offered Nanny, but she explained she had been baptised. The Lord had been good to her all of her life and sustained her at the time of her beloved husband's death.

President Covey and his family finished their mission and returned to the States. Nanny stayed at "Redhill" to be the housekeeper for President and Sister Rolland L. Jaussi, the new Irish Mission President. President Jaussi approached Nanny about baptism and was told she had her own baptism. For fourteen months President Jaussi and the missionaries she so lovingly cared for, explained at every opportunity the beautiful principles of the Gospel.

Once again death struck Nanny's own family, this time to one who had not been "saved." Nanny's heart was full of grief for her dear brother and was distraught, thinking of him suffering forever in "hell." Nanny was comforted by the plan of salvation explained to her by the "Mormons." After careful, prayerful consideration, Nanny decided that baptism into the Church of Jesus Christ of Latter-day Saints was indeed necessary.

With courage and straight-forward conviction Nanny wrote the Brethren of

her decision to leave their church. Immediately the leading overseers of the Brethren came to her home to persuade her to change her mind. They told her they would recommend a front pew for her in any Protestant church she could name, but not to lose her soul in "hell" with the Mormons. Even with strong opposition from her dear friends, neighbours, and ministers of twenty years, Nanny remained true to her testimony of the truthfulness of the Gospel.

The night of Nanny's baptism she invited several dear Brethren friends, her own brother, sisters, and sons and daughter. With humility and a firm conviction she went into the waters of baptism. She received the Holy Ghost gratefully.

Baptism to Nanny was sacred, serious, and meaningful. Service and work has been the keystone of her life.

With a gift so precious as Eternal Salvation for family and friends, she felt a great need to share it with them. Nanny introduced the missionaries to her immediate family, brother and sisters, neighbours and friends. Margaret, her only daughter, was baptised with Nanny. Margaret's dearest friend was interested by Nanny and was soon a member. Nanny's sister, brother-in-law, and nephew, who live in a small seaside village, were baptised. Through this family's efforts and enthusiasm, the missionaries have found great opportunity to teach in this village and spread the good word. Nanny's reputation for love and service has opened many doors for the missionaries to teach the Gospel.

"I'm happy as Larry," is Nanny's favourite way of explaining the happiness Mormonism has brought into her life.

CHASTITY

"Teach your sons to honour and revere, to protect to the last, pure womanhood; teach your daughters that their most priceless jewel is a clean, undefiled body; teach both sons and daughters that chastity is worth more than life itself." —J. Reuben Clark, Jr.

MAINLY FOR WOMEN



Compiled by Gwen Cannon

PRAYER

Elisabeth Jane Clark

Hyde Park Ward, London Stake

Sister Clark is eighty-one years old and has been a member of the Church for over fifty years.

★ The continued declarations concerning the importance and necessity of prayer are an outstanding part of the Holy Scriptures. In the days of Moses, the people of Israel besought him to pray for them, "and Moses prayed for the people." (Num. 21:7.) Jesus by precept and example, taught His followers to pray. He went out alone to commune with His Father in solemn prayer and meditation. Matthew tells us, "and when He had sent the multitudes away, He went up into a mountain apart to pray: and when the evening was come, He was there alone. (Matthew 14:23.) Who of us has not in the solemn thought of our situation in this life felt a desire to turn aside from the masses around us and pour out our soul to God in humble prayer? Alone in solemn thought we are undisturbed by external influences. We have no fear of worldly criticism. We may be poor and feeble, without knowledge in the learning of men. We may be English, American or Dutch, or any other nationality. We may even be deaf, dumb or blind, but

there is in the physical temple a living spirit, of which we are told, God is the Father. He is no respecter of persons, "none who are honest and sincere of heart need be afraid to approach Him."

The disciples of the Saviour looked upon prayer as a subject of serious consideration. As He was praying in a certain place, when He ceased, one of His disciples said unto Him, "Lord, teach us to pray, as John also taught his disciples." (Luke 11:1.) It was then that He gave unto them the beautiful ideal Prayer not to be repeated as a formal manner, but as Matthew says, "After this manner therefore pray ye: Our Father which art in Heaven." Note this that He did not instruct them to call their Heavenly Father by His most sacred name, God, but acknowledge their relationship to Him and His relationship to them. We say our Father for we are His children. Throughout this beautiful prayer there are no repetitions either of names or things to be asked for. It is the perfect manner of prayer.

CONTINUED ON PAGE 32

INTERESTING PEOPLE

JOAN FARBUS AND MARY BROOKES— A DREAM FULFILLED

★ How did it all begin? Maybe not in the pre-existence but at least as far back as one spring day in 1958 when a small branch Relief Society in Bangor, Ireland, met to discuss possible projects for raising money for the building fund. Holding sales in the church building hadn't proved very profitable and hiring outside premises was too expensive. "What about using a stall in the local market?" it was suggested. It would only cost five shillings and with all the sisters contributing cakes and candies, all the takings would be profit." This first sale was so successful that Sister May Brookes and Sister Jean Farbus decided to continue the project every week. All that summer they baked every day preparing for

Wednesday mornings when they put their baby daughters in their prams and took their wares to market. With fruit bought every market day they made 400 lb. of preserves and in five months were able to hand over to the Branch President £100 made from the sale of their jam, cakes and bread.

This was their first experience of bulk cooking and it stood them in good stead as over the next few years they were called upon to cater for conferences and produce banquets for Gold and Green Balls. So often did six Relief Society sisters find themselves together in the kitchen of the Hollywood Road chapel that they laughingly dubbed themselves "Cooks Anonymous." And so was born the idea of



Left to right: Moria Brookes, Phyllis Prangnell, Joan Farbus and Mary Brookes.

advertising their services for private functions. They were hired to cook in castles where the kitchens were in the dungeon, mansions and even a discoteque. During this period, Sister Farbus entered a national cookery competition and was elected TV Ulster Hostess, 1966.

At one of their catering functions a guest suggested the organisation should register with the Ulster Tourist Board. Subsequently Sister Farbus and Sister Brookes met with one of their inspectors who asked whether they had ever considered opening a restaurant. This struck them as humorous as with all their church commitments (Sister Brookes is Mission Relief Society President and Sister Farbus is District MIA President) and the demands of their young families (Sister Brookes has five daughters from 6-20 and Sister Farbus's children are Louise 2, Julian 4 and Simone 9) they had little spare time. However, it was an intriguing idea and they spent some time discussing the possibilities. A week later they were on the Easter hike in Bangor and right there on the sea front stood a four-storey house for sale. They looked at each other and said, "This is the place." All they had to do was convince Brother Farbus that he wanted to sell his modern detached house and buy a 10-bedroomed Victorian villa with a beautiful view over Bangor Bay. "Between dry rot, rising damp, woodworm and draughts, I must have been mad to agree," he says, "but when my wife makes up her mind she has the persistence of a bulldozer."

Four days after moving in Brother Farbus had to go to England and then was only home for a week before departing for the Middle East. And so he missed the months of wall scraping and painting which engaged Brother and Sister Brookes and Sister Farbus for long wearisome hours, lightened sometimes by the arrival of fellow saints with

offers of help. Funds didn't allow for too much contraction work and sometimes they felt as if the conversion would never be complete.

One day a letter arrived for Sister Farbus from an old friend, Bruce Rogers (an ex-missionary), saying "Where are you now?" and expressing a slight dissatisfaction with life after two years of holding down two jobs while studying at the BYU. "Know anyone who needs the services of an American butcher?" he asked. Sister Farbus lifted the phone and dictated a cable. There was an airline strike on in America but Elder Rogers managed to hitch a ride in an Army transport plane to Delaware and within a week was in Ireland. He was an answer to prayer and a boost to their flagging spirits. He viewed the mess with a raised eyebrow and then said, "We must set an opening date, how about ten days hence?" He had to be joking but they humoured him and suddenly the work seemed lighter and results quicker and when, a week later, they awoke to find an American aircraft carrier and two other ships anchored in the harbour. They wasted no time in sending a letter to the Captain inviting any Mormons aboard to come to the Kindly Welcome. They then prepared large quantities of Spaghetti Bolonaise in anticipation of entertaining a proportion of the 2,000 crew but all the sailors were whisked away in buses for a sightseeing tour and they were left with a rather monotonous diet for several weeks to come.

Undaunted they prepared for an official opening with that great personality J. G. Devlin to perform the ceremony. The restaurant decor has a sage green ceiling to match the china, orange curtains, teak panelling and white walls, humourously muralled by Rowel Friers with characters from Phil the Fluter's Ball. The name, The Kindly Welcome is the title of another Percy French composition which says,

"Come on in and rest awhile and have a bite to eat." The artist is a good friend of the Farbus's and gave his services free and was instrumental in persuading Brendan O'Dowda (famous for his renderings of Percy French's songs) to come one gala evening and sing for his supper.

On International nights, the sisters use the full-time help of Sister Farbus's mother and Sister Brookes's daughter, Moira, and Bruce Rogers (who between plumbing, plastering and joining is trying to teach them the art of meat cutting), plus the assistance of Relief Society sisters and MIA girls willing to act as waitresses or kitchen helps. They specialise in producing foreign dishes previously unheard of in Bangor, and gradually more and more customers are finding their way round to The Kindly Welcome and being introduced to that Continental

beverage called Caro. It is as well folks like it for, to be honest, they don't make very good coffee!

There is still much to be done and many an Elder gives up his diversion day to continue the work of conversion so that by Christmas the basement will be opened as a function room for wedding receptions and parties. The house, too, needs much renovating and summer guests, wondering what to do on a wet day, may find themselves wielding a paint brush!

"It has all been such fun," says Sister Farbus, "that even if we never make our fortune (much as we want to make that excursion to Salt Lake) it will have been so worthwhile for the goodness we have found in people, the help we have received and the blessings of being able to magnify our talents."

Prayer CONTINUED FROM PAGE 29

Let us ever keep in mind that in this latter dispensation the Heavens were opened the Father and the Son came to earth, and later sent His holy angels to show the prophet Joseph Smith how to organise this Church and establish this Dispensation of the Fullness of Times. All this came in answer

to the sincere and faith endowed prayer of an innocent youth. He read and believed the words of the Apostle James, the Lord's brother, "If any of you lack wisdom, let him ask of God who giveth to all men liberally, and upbraideth not, and it shall be given him." (James 1-5.)

ON THE DEVIL'S GROUND

"A person is known as much by his language as he is by the company he keeps." —Joseph Fielding Smith

A Flannelboard with a Difference

Mary Pochin

Walsall Branch, Leicester Stake

★ The past comes alive when you see paintings of it, maps of ancient or modern terrain. Gospel concepts are remembered when you have pictures to help imprint them on your memory. In teaching, this technique is invaluable, so here is a hint on how to make a flannelboard that is easy to use and will help you present visual aids more effectively.

MATERIALS

1 yard brushed nylon. The size can vary depending on your needs. Discarded clothing of brushed nylon can be used if available.

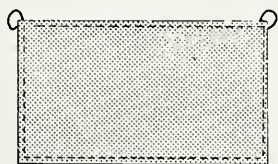
Blotting paper. Buy several sheets of various colours.

Poster paint. Several colours.

Felt-tipped pens. Several colours.

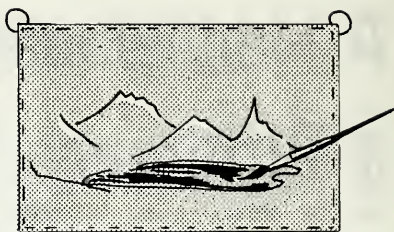
DIRECTIONS

1. Hem brushed nylon. Sew loops on each corner so that it can be hung on a board or blackboard.

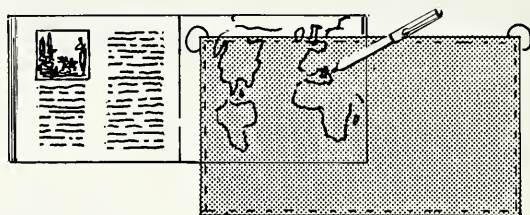


2. Cut shapes, scenery or figures from blotting paper. They stick very well to brushed nylon.

3. Brushed nylon can be painted with well-diluted poster paint. Combine this technique with blotting paper figures when it is useful. You can, for example, paint in any awkward areas such as lakes, seas or mountains in a scene. Paint lightly so that the paint sticks into the top of the pile.



4. If you wish to make a map on the fabric trace directly on the brushed nylon from the book with a ball point pen.



When the outline has been made go over the map with a felt-tipped pen. If you use the pen in the original tracing the ink will seep through onto the book.





AN ADVENTURE IN DRAMA

Alan Tisdale

Birmingham Ward, Leicester Stake

★ The MIA manuals failed to arrive. The situation was critical. What could we do until we obtained them. We had about twenty-five people regularly at-

tending MIA and if we did not do something active and imaginative we would lose them.

Someone suggested that we do a play. Someone else pointed out that it would be difficult to produce a good play and involve twenty-five people. Nevertheless it seemed we needed something we could do both well, that would be creative and involve us all.

It was then we had the idea to write and produce our own play based on an idea of the Royal Shakespeare Company. You see we wanted to do



Dora Green as Elizabeth I and Doris Green as Victoria

something English and their production "The Hollow Crown" was all about the various kings and queens of England.

Peter Houghton did the research and produced both amusing, heroic and sad scenes written by the kings and queens. We had Edward I summoning one of the first Parliaments, Henry IV speaking sadly of his old age, Henry VII courting the Princess of Naples, Elizabeth I giving her impassioned speech to the troops at Tilbury, Charles



Lauren Whitehouse as Queen Anne.

II writing to Nell Gwyn, William III at his banquet, Victoria writing her diary. We added music. Some medieval singing, the Vicar of Bray and two traditional folk songs written about the doings of kings (Sweet Lass of Richmond Hill was one) and our show was complete.

Peter Houghton directed us. He forced us to feel the span of our history. My modest contribution was to play King Edward I and to plan the visual side of the scenes. We planned the costumes an immense task. Lorna Mace, Robert Dickie and others helped



Alan Tisdale as Edward I.

us. We used no scenery using a bare stage in the modern Shakesperian tradition.

Everyone did something. We had pages, soldiers, ladies in waiting all



Lorna Mace assisting with Coral Reeves' costume. She played Mary II.



Mark Williamson as an Elizabethan page boy.



Peter Houghton as William III.

adding to the visual effect of each scene. Then we had stage managers, lighting helpers, publicity people. We are told it was a great success and it was good for us. We did something entirely on our own. We created a dramatic adventure from an idea. We were sorry when it was over but we are putting it on in an old peoples' home in January so that is something to look forward to. It has taught us that a small MIA can have a creative experience if it really tries.



**Tony Grice as
Ambassador Westbury.**

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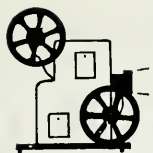
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GLIMPSES OF YOUTH



Alan Carter on an MIA camping holiday in Scotland.

ALAN CARTER

South London Ward, London Stake

★ Alan Carter is an outdoor man. He enjoys camping, potholing, caving and underwater swimming. These adventuresome and exciting hobbies serve him well in planning activities for the young people of South London Ward. At the present time he is assistant Scoutmaster as well as an officer in the YMMIA. Alan was the first president of London Stake GLEMM Council. His fine character and leadership abilities are evident in his contacts with the youth of the church. They respect him and he has a strong influence for good among them.

Alan is an apprentice to the Ministry of Works and Public Buildings. He hopes to qualify as a heating and ventilating draughtsman and engineer.

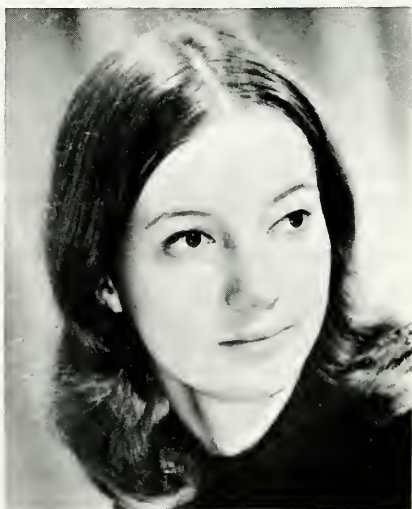
SUSAN PATERSON

Hyde Park Ward, London Stake

★ Susan is an active member of Hyde Park Ward. She is a teacher in the Sunday School having completed the Teacher Training Course and is also the Speech Director in the MIA. Her strong, independent testimony of the gospel is reflected in her teaching, in the fine talks she gives as well as in her high standard of behaviour.

She attended St. Mary's Grammar School for Girls and sat for seven GCE examinations. She is still studying for more examinations even though she is a full time employee at Barclays Bank Limited.

A high-light in Susan's life was a



SUSAN PATERSON

summer holiday in Canada and the United States with her mother. They visited many scenic spots but best of all visited old friends who once had

resided in Great Britain.

Susan says, "My main ambition is to get married for time and all eternity in the Temple."



AUDREY LONGSTAFF

Newton Aycliffe Ward,
Sunderland Stake

★ Audrey is but fourteen years old but already has had an original sketch and poem published in a popular girls' magazine. Her hobbies of swimming and horse riding are often reflected in her drawing and poetry. She has a pony of her own so writes from first hand observation and experience.

Audrey attends the Bishop Auckland Grammar School where she has received a prize each year for her excellence in scholarship. Her favourite subject is French.

She has been a member of the church for three years.

THE WILD ONES

Gallop across the moorlands,
They frolic with pure delight.
Lashing out with playful kicks
At everything in sight.
With quivering nostrils
And streaming manes
They're Brothers of Nature
And Kings of the Plains.
Their coats are like satin,
Their muscles ripple,
As over the grassy banks
They roll and tippie.
As night-time falls,
With heaving flanks they quietly lie;
Another day behind them
Beneath a star-bespeckled sky.

—Audrey Longstaff, aged 14,
Co. Durham.

YOU COULD BE LOVELIER



GLAMOUR TOES AND FEET

★ Your feet are not often on public display unless you are sunbathing or swimming. Why bother to give them regular care when they are rarely seen? Beautiful feet are comfortable feet. The comfort of your feet reflects in the expression on your face. Strained, pained looks could be the result of discomfort of a corn, a blister or ill-fitting shoes. Smooth feet are stocking savers as well and who doesn't need to find ways to make stockings last longer? So—for beauty, comfort and thrift, give your feet the special attention they deserve!

1. Bathe feet at least once a day in water with soap.



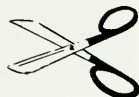
2. Follow with a cold splash and massage with pumice stone.
(Available at the chemist.)



3. Dry thoroughly and massage with a good lotion or cream.



4. Trim toe nails regularly and smooth with an emery board.



5. Put cotton wool between toes and apply nail varnish.



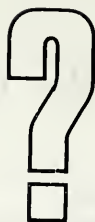
TOE TIPS

It is good to alternate wearing flats and high heels to give the muscles in the legs and feet a rest. High heels cause the front leg muscles to lengthen and back muscles to shorten. Flats do just the opposite. Wearing medium heels gives your foot a happy medium. A rule to follow is if you wear heels in the day, for evening slip on a pair of flats. If you wear flats during the day, wear a pair of heels at night.

Buy shoes with a pointed toe at least one size larger than usual.

"T-straps" on shoes are not for short girls. They make you appear shorter and broader.

Have You Ever Wondered . . .



Frank Paterson

Hyde Park Ward, London Stake

★ I often wonder what it is that prevents the product of a craftsman exercising his ability from being truly accepted as an artist. Why is it that a good carpenter who produces an excellent piece of work is never thought to be an artist in his woodwork? When a lathe turner finally releases from his chuck the finished object, correct to some small fraction, is it an example of his skill as a craftsman and not a work of art from the hands of an artist? Perhaps it is the designer who is the artist and not the executor.

Maybe it is the usefulness of the finished article that determines whether an artist was responsible or whether a craftsman was the creator.

Perhaps there is no clear distinguishing line, and perhaps it is left to us as individuals to decide for ourselves that which pleases us as art or assists us as craft. There is little doubt in my mind that a really expert penman is an artist who creates that which is pleasant to see. Eric Gill in our time made new type from his pen, and now we can and do all read reproductions of his penmanship. One great penman is remembered by only one example of his great art.

On Monday, June 15, 1215, King John met the Barons of his realm on the

banks of the Thames, and here one of the greatest events in political and legal history took place. The King agreed to the demands laid down in the Articles of the Barons and these when drafted in the form of a Royal Charter were the basis of the Magna Carta of 1215.

There were four originals used in the promulgation, and three are still legible. Perhaps the most remarkable of the three rests in Salisbury Cathedral to which it was sent in 1215, and can be seen there in the library where it has been since 1446. It is possible that the scribe for this particular original was Elias de Dereham, a Canon of Salisbury Cathedral and a royal clerk from 1205. The charter is undoubtedly "great" in the effect it has had upon the civilised world, but it was called "The Great Charter" because of its physical size. Measuring 14 inches by 17½ inches containing over 3,500 words in 76 lines.

There are no corrections or insertions, no unnecessary embellishment.

It is hard to imagine that this living document was written 750 years ago. A masterpiece of neatness; an example of careful construction. Surely it looses nothing when considered as a work of art, even though from the pen of a superb craftsman.

NEWS - NEWS - NEWS

Compiled by Muriel Cuthbert

SUNDERLAND STAKE



Children gather round the bran-tub at Billington Ward Bazaar.

★ On Friday, November 25, BILLINGTON Ward Relief Society held a Christmas Bazaar. It was obvious from the quality and quantity of the articles sold that the sisters had been very industrious during the year. The home-made cake stall did a roaring trade, and the bran-tub was very popular with the children. The MIA were invited to have a White Elephant stall, which was very successful in raising some much needed funds.

★ SUNDERLAND held their Bazaar on November 26, it was opened by Stake Relief Society President M. May, and took place in the Ward Cultural Hall. As well as food, clothing and toy stalls there was a Lucky Dip complete with a pirate attendant. £60 was raised towards the Relief Society Funds.

A group of Sunderland Ward members and missionaries visited the local Jewish synagogue on December 1 and had a very interesting and enlightening

time. The Rabbi explained many facets of Jewish religion and way of life.

★ NEWTON AYCLIFFE Relief Society held their Christmas dinner on December 3, when about one hundred saints and their friends spent a very enjoyable evening together. The evening's entertainment included carol singing and dancing, and a surprise visit from Santa Claus to the children, who all received a gift from his sack. The ward sisters and the sisters from DARLINGTON also had a sale of articles they had made during their work meetings.

★ DARLINGTON Branch held their Christmas party on Friday, December 16 when thirty-five members and their children were in attendance for a dinner. Afterwards, games were organised for the children and there was also a fancy dress contest. Little Bo-peep was the winner and the

runner-up was dressed as a French artist. All the children received a small gift as well as sweets and a toffee apple. The missionaries entertained with a sketch and the Branch Presidency created a surprise when they sang a carol. But the highlight of the evening was a surprise to everyone including the Branch Presidency. Percy Terrell, the Branch Clerk gave a first-class performance as a ventriloquist with his doll Charlie. The evening ended with carol singing and everyone declared later that it was one of the best parties they had ever been to.

★ When PETERLEE sisters arrived for Relief Society meeting on December 13, they found themselves at a surprise party organised by President Sarah Holligan and her two counsellors Doreen Douglas and Jane Noble. This was their Christmas present to the sisters.



L. to R.: C. Hill (2nd Counsellor), M. A. Akenhead (1st Counsellor), President M. May (Stake R.S.), and Gladys Oates (Ward R.S. President) at the Sunderland Bazaar.

SCOTTISH MISSION

★ Tony Sinclair, aged eighteen, and Activity Counsellor in the BELLA-HOUSTON Branch MIA has been chosen, together with another apprentice to represent Rolls-Royce Scottish factories in a competition to be held at Bristol this month. They will have a practical examination in turning a

piece of steel, and should Tony be successful in this competition against other aircraft firms, he would then go on to a further competition in which different branches of industry compete, until a grand International final is held in Spain. We wish him every success in his endeavours.

SOUTH WEST BRITISH MISSION



Southwest British Mission MIA Convention at Torquay, Devon in October 1966.

★ Games, contests, athletic events, MIA courses and a grand ball were all features of the Mission MIA Convention which took place in October in the picturesque setting of Torquay, Devon. A crowd of over three hundred young people from the old Southwest British Mission, were joined by a number from the East and West Wales Districts, who were transferred from the Central British Mission in July. The convention

provided a wonderful opportunity to renew old acquaintances and make new ones. The Ball was particularly outstanding because of the lovely dresses made by the young ladies themselves.

★ Branches in the Cornwall District combined to hold a very successful Christmas Party at Redruth on December 1. Eighty-three members and

friends attended and Father Christmas arrived to give presents to the children. The MIA presented the skit that gained them fourth place at the Torquay convention, and the Primary children also displayed some of their talents.

★ HELSTON Branch made history on December 4 when they held their first branch Conference, it was a wonderful occasion for all concerned and everyone thrilled when the Primary children sang, "I have two little hands."

★ To continue with the activities of the CORNWALL District, the District Sunday School held their second Sunday School dinner at the Angel Hotel, Helston on December 17. Last year's attendance of thirty-one was increased to forty-four. Sunday School workers gathered and all enjoyed the dinner and the entertainment that followed. During the evening a tape was

played which carried messages of love and inspiration from former missionaries who had served in Cornwall. District President Pearce gave a short talk on "Why am I here." The programme was conducted by J. F. Harris, District Superintendent and fun and jokes were supplied by Brother Wasley.

★ An all-mission Elders' Convention was held at the Bristol District Centre on December 4, where Temple President Buckmiller was the featured speaker. The rapid growth of the mission has allowed for the formation of two new quorums of Elders, making a total of five quorums at the present time.

★ On December 10 the British Mormon Choir performed a Christmas Concert at the new chapel in Cardiff, South Wales. One of the outstanding features of the evening was the performance (for the first time in the



Local elders of the Southwest British Mission meet at a convention in Bristol.

British Isles) of the Christmas Festival by LeRoy Robertson as arranged by Frank Clifford.

Frank Clifford, a recent convert in the British South Mission, was one of the four guest conductors. The others being Frankland Gilbert of Weston-super-Mare, Lorraine Cannon of Stroud, and Ray H. Barton Jnr., President of the Southwest British Mission. Gordon McNee of Cheltenham was at the

organ.

The reception of the choir certainly justified the hours of practice and the long journeys that some of the members had to travel. In order to participate, the members from Cornwall had to stay overnight.

The choir is now an established feature and will continue to give concerts, probably on a quarterly basis, in various parts of the British Isles.



British Mormon Choir. Left to right: Gordon McNee, organist, Allen Cannon, Lorraine Cannon, Laura Jennings, Phyllis Gilbert, Frankland Gilbert and Frank Clifford.

LEICESTER STAKE

★ On November 22 LEICESTER MIA held a barn dance in their Cultural Hall. It was well attended and Kathleen Lenton led the dancing. There were also skits, community singing and refreshments.

During October the Relief Society sisters were shown the tricks of the

trade on how to ice a cake by a skilled confectioner. After icing a cake made by one of the sisters, it was presented to Jean Bray from the Relief Society sisters on the occasion of her silver wedding, and also in appreciation for her work in the Society.

★ At a "Can" Night social held at WALSALL Branch on December 16, the count from the pile of cans amounted to £11 19s. 6d. The announcement was the climax to an evening of games, dances and excellent refreshments.

★ A large crowd attended the Quorum of Elders' Open Night, which was held on December 15 at HANDSWORTH chapel, Birmingham. The elders and their families spent a very enjoyable evening watching cartoon films and listening to carols played by a string quartet, and then partaking of refreshments.

★ A performance of The Messiah at the NOTTINGHAM Albert Hall attracted a party of twenty Relief Society sisters on December 8. Unfortunately illness struck some members and they were unable to go, but the Bishop and some of the Priesthood gladly took over the seats. It was a fine performance and

greatly appreciated by the sisters, especially after the lessons on Cultural Refinement.

★ The NOTTINGHAM Ward party on December 17 was a tremendous success with over eighty members and friends attending. Father Christmas arrived just after the refreshments were finished, and distributed an apple and an orange to each child under twelve. Dancing and games rounded off a very happy evening.

★ "The Younger Generation," a local group, played for the younger generation and some of the older ones too at the Stake New Year's Eve Ball. The hall was gaily decked with colourful garlands and streamers. Geoffrey Harris, the Stake MIA Superintendent, made an excellent MC as usual. Approximately two hundred were there to welcome in the New Year, and enjoy the turkey and chicken sandwiches, fancy cakes and jellies.

IRISH MISSION

YOUTH CONVENTION

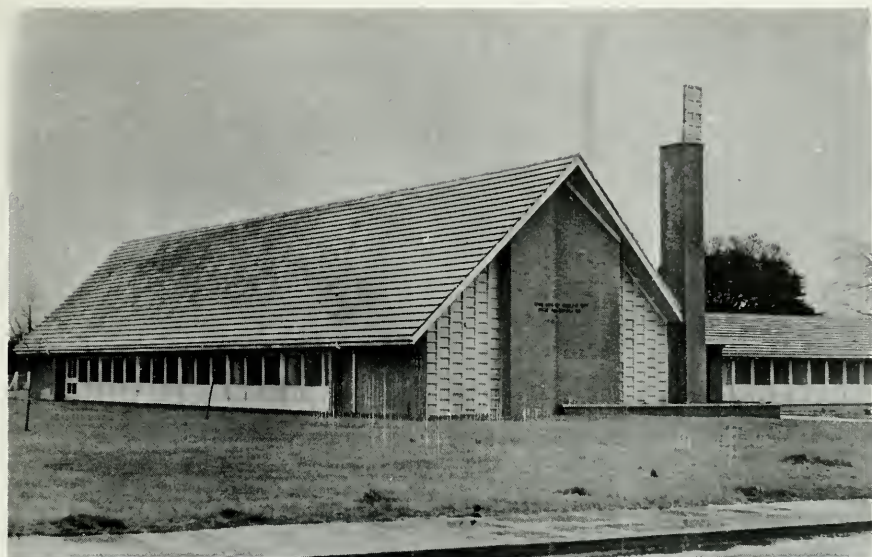
★ "Colour" was the theme for the Roadshows at the BELFAST District Youth Conference, and the shows presented on the Friday evening were original, musical and entertaining. PORTADOWN Branch showed an interesting and entertaining family scene and clever dialogue kept the audience amused. The colourful Brazilian costumes, the Latin music, and the fast moving story of a bandit and his two sweethearts made the ROSETTA Branch show very exciting.

COLERAINE Branch portrayed the story of a gnome who had powerful magic tricks. Lighting and costumes created an eerie atmosphere and the music was delightful. This small branch entertained well, but Bangor Branch were the winners with an excellent

production that moved from serious into funny with smooth and delightful ease. The timing, costumes, acting and the story kept the audience entertained till the final curtain.

This exciting night of entertainment began a weekend of enjoyment and spirituality for the weekend conference.

Saturday afternoon was taken over by athletic events at the Short Brothers and Harland track. Team awards went to BANGOR Branch, with Branch President Brian McCandles and his counsellor Peter Ferguson winning their share of the events, along with Peter Gamble and Carol Barlow. Other branches to gain places were MOUNTPOTTINGER and SHANKILL. Outstanding performances were achieved by Robert Entwistle, Iris



The new chapel at Portadown, Northern Ireland, which was dedicated on December 11 by Elder James A. Cullimore, Assistant to the Council of the Twelve. The service was well attended by saints from all parts of the Mission. There are now four completed buildings in Ireland where the saints can participate in the full Church programme.



Maud Workman competing at the Belfast Youth Convention athletics.



Colrairie Branch Roadshow. Left to right: Elder James Hallstrom, Valerie Moore and Caroline McGugan.



Carol Barlow, Brian McCandless, Moria Brookes, Giovanni Vannucci, Lillian Ferguson, Peter Ferguson and Jenefer Backwell. Taking part in the Bangor Roadshow.

Hawthorne and Maude Workman.

All in all, it turned out to be a fine day with not too many sore muscles.

For the "Drivers" Dance in the evening the hall was appropriately decorated with stop signals, danger signs, speed limits, etc., and the food and the mood of the dance certainly made it a memorable occasion.

A spiritual meeting on the Sunday morning concluded the Conference.

The theme was "I Stand For" and talks were given by Olvina Leech, Keith Ditty, Carol Cummings and Hilda Bibby each representing a different class in MIA. Awards and appreciation were also presented to winners in the Speech and Drama contests. Guest speakers were President William Devenney, 1st counsellor in the Mission and President Rolland L. Jaussi, Irish Mission President.

CENTRAL BRITISH MISSION

★ A group of church members and friends from RHYL, CHESTER and WREXHAM Branches, recently formed themselves into a singing group known as the LDS Songsters. On November 3 they presented a programme of song and dance to the Chester and District Spastics Association Youth Club, in Blacon, Chester. The varied programme included popular songs, a Welsh song, and ballet dancing. As a finale the group sang, "Behold the Mountain of the Lord," the number which won them second place in the Music Festival of the recent CBM Youth Convention at Llandrindod Wells. The formation of the group was the idea of William Steiner and it includes Margaret Bartley, Janet Garner, Heather Lowrie and Chris and Patricia William.

★ NORTHAMPTON Relief Society sisters have been busy raising money. First they held a Jumble Sale which realised almost £10 and then on December 10, after the District Leadership Meeting they made £17 at a joint bazaar which was well supported by RUGBY, BANBURY and BEDFORD branches. Over one hundred and twenty-five people attended and money was raised by the sale of food and clothing and games. Fourteen-year-old Howard Turvey carried off the prize of a good sized chicken for knocking down weighted skittles with a light

ball. On December 18 the Primary and Sunday School children presented a Nativity play to quite a large audience, who greatly admired the colourful costumes, and the superb scenery which was painted by Brother Cummings.

The Midlands South District Song Festival and Carol Service was held at NORTHAMPTON Chapel on December 19. BEDFORD, RUGBY and NORTHAMPTON branches took part, singing together and in branch groups. The Midland South Choir also sang and everyone had a wonderful time as they joined in the carols.

★ On December 22 thirteen members of the BEDFORD branch again went a-caroling. This time to raise money for the District project of providing a dog for the blind. For the same project all the branches are to save tinfoil.

This same district also helps to support a Missionary labouring in Belgium, Sister Lynne Kellett from Cardiff, South Wales. If anyone wishes to write to her the address is:

39, Rue Neuve,
Mont-Sur-Marchienne,
Hainaut,
Belgique.

Sister Kellett reports that she loves the work and enjoys fellowshiping,

she has a French companion who speaks no English, and they work with English, Swiss, U.S. and Canadian elders and sisters.

★ Former Branch President Donald Richards and his wife Auriol were guests of honour at the PETERBOROUGH Branch Elders' dinner held on December 3 in their recently dedicated chapel. The meal was superbly cooked by Peter Williams and Cecil Guscott, ably assisted by Norman Spekker and Peter Nicholls. President Richards who has been Branch President for the past five years has moved to Leicester where he now works. The family were presented with a book as a token of appreciation by the elders for all the love and hard work that they have put into the branch and the new building.

Thomas Haig Brown is the new branch President.

★ NEWCASTLE-UNDER-LYME Branch held their annual Christmas Bazaar in their new chapel on November 26. The MIA and Relief Society worked tirelessly together for months to ensure its success. Children's clothes, toys and dolls of great variety made by the sisters, were attractively arranged on the Relief Society stalls, while Doulton and Wedgewood were graced the MIA stands together with some beautiful Christmas table decorations made by MIA Superintendent Green.

Father Christmas with the able assistance of his fairies distributed gifts to the children. Plenty of refreshments were available for the dance that followed, highlights of which included a ladies' hair-styling competition and a fashion contest, the latter being given by the male members of the branch.

On December 3 the branch held a Christmas party for all the children. Sixty-one in all, each sporting a party



Former Branch President of Peterborough. Donald Richards (centre) with Elder James A. Cullimore when the Chapel was dedicated.

—Printed by kind permission of the Peterborough "Citizen and Advertiser."

hat in gay colours, sat down to a great feast. After the meal the Cultural Hall rang with their cries of merriment as they played games. The crowning moment came with the hearty rendering of "Jingle Bells" and the arrival of Father Christmas to distribute presents.

★ A farewell party was held in November at the home of George Adams, in honour of Ronald and Beryl Dibsdall and their family who have now left Bedford for Canada. Twenty-seven well-wishers enjoyed home-made ic cream and cake, games and folk songs.

Forty-five members took part in the District Volleyball tournament at NORTHAMPTON, and the home team took the honours.

At an Elders' Group meeting a special speaker from the Northampton Fire Department spoke on fire prevention and correct notification of a fire, he also described ways to put out small fires.

★ The Midlands North District have recently concluded their fourth Senior Aaronic Priesthood Leadership Course, which was held in the NEWCASTLE chapel, and consisted of six lectures by Mission and District leaders and two social evenings. Although the usual starting time was 8 o'clock, the third lesson had to start late because one member of the course, Sister Mawmon, of Newcastle, was being baptised. Both she and her husband completed the course. The two socials were organised by a committee headed by Brother Smith, and Newcastle branch members joined in on both occasions.

★ PETERBOROUGH Chapel was also the venue for the Midlands East District New Year's Eve Ball, organised by District MIA leaders, Raymond and Shirley Rose of Lincoln. Over one hundred were in attendance, and the evening included a cabaret featuring songs by the New Mission-aies, and solos and duets from Sister Terry Guscott and Yvonne Quesne. After Auld Lang Syne, and the traditional New Year greetings, a very spiritual testimony meeting was held until 1 a.m. conducted by President Thomas Brown of Peterborough.

★ New Year's Day was a great occasion for the saints at GRANTHAM, most of whom have joined the Church in the past three months. Under the direction of President Derek Cuthbert of the Mission Presidency and District President Leonard Joyce, Grantham Branch was organised as an independent unit of the Midlands East District. Thirty saints were in attendance and in the inspiring fast and testimony meeting which followed, every adult member bore testimony. President of the new branch is Neil C. Ferguson with Daryl E. Tonnini as 1st counsellor and Elder Terry Clegg as 2nd counsellor.

★ President J. Passey and his family had a surprise present on November 6, 1966, the 21st birthday of their eldest son, John, now serving with the United States Air Force, at Hamilton Air Force Base, California.

On arriving at a fellow member's house for tea that Sunday afternoon, they found a telephone call had been booked to enable them to speak to their son. After a frantic search of the base, which has over 3,000 personnel, it was found that John was on a 48

hour pass in Winton, California.

Much helpful assistance was given by the American telephone staff, who ultimately succeeded in locating John attending Sacrament meeting at Merced Chapel.

Soon afterward John and all his family were reunited by telephone, their first personal contact since he left England two years ago in November, 1964.

★ On Thursday, December 15, REDDITCH Branch organised an "Olde Tyme Music Hall" at All Saints' Hospital, Bromsgrove, Worcestershire, to entertain the patients in the Senior Citizens Wing. The New Missionaires, all eight of them, went along to support the event. Terry McGahan was the chairman and the opening proceeded with his introductory speech followed by the presentation of two large hampers of groceries, a basket of fruit and a 10 lb. Christmas cake to the sister in charge of the ward for distribution to the old folk.

President Evans of Redditch Branch said that the gifts had been contributed by the Saints and their friends in Redditch.

The show then proceeded with acts by the Primary children, Relief Society sisters, Michael Summers and Rosemary, Lionel Wharrad and many more.

The Missionaires travelled the wards with a roving commission, singing carols in their inimitable manner. At the conclusion the Sister in charge expressed her gratitude for the gifts and entertainments and said, "Don't wait for Christmas to pay us another visit."

On December 23 Redditch held their annual children's Christmas party at the Webheath Hall. The party was organised by the Sunday School and Relief Society took care of the

catering. Robert Harrison in a clown fancy dress and Raymond Summers as a chocolate-coloured coon entertained until Father Christmas arrived to distribute presents to the excited children.

★ A Snow Ball organised by the Midlands West District MIA at KIDDERMINSTER on December 18 was attended by one hundred members and friends. Music was provided by the Terry Phillips Four. The New Missionaires were also there with plenty of songs (these boys certainly get around) and Walter Przygocki with his accordion. When introducing Walter, the compere remarked that he wondered how he could play the accordion, as he could only just manage to lift it himself.

★ When next you feel inclined to grumble about how you are going to get to Church, or how much you have to do, spare a thought for the small group of members who belong to the HARLECH Branch, Wales North District. Some of them live over 16 miles from the Memorial Hall where they meet, and there is no public transport on Sundays. But where there's a will there's a way, and Sister Austin, formerly of Coventry, still attended even when she broke her ankle recently. Apart from Brother and Sister Austin, the only other members are Brother and Sister Wilkins and their five children and Sister Williams and her four children. Those who remember Carolyne Williams, from Rhyl branch, will be pleased to know that she is now in Virginia preparing herself to enter Brigham Young University later this year.

NORTH BRITISH MISSION

★ Bonfire Night found NELSON Branch MIA at Bott Lane Farm, where they enjoyed hot dogs, toffee etc., as well as the usual fireworks. Candles lit the way along the land and the whole evening was a tremendous success. The children provided the singing and K. Hargreaves unlimited transport for many of the 45 people who attended.

★ The PRESTON District gathered together at RAWTENSTALL Chapel on November 26 for their Drama Festival. Three adjudicators from the Manchester Stake, namely Sister Noke, Oldham Ward and Brothers Regan and Reeks from Stockport Ward, were impressed by the variety of one-act plays presented by seven branches.

ACCRINGTON Branch were declared the winners, with 23 points out of a possible 25, with their presentation of "The Frog Prince." This play was specially written for them by President Ambrose Worthington, and it was all in rhyme. The story was well told and played with much humour and not one single word forgotten. Runners-up were the BURNLEY Branch with a fast moving, very well acted drama. "The Unexpected," a story set in a lonely cottage on Dartmoor with escaping prisoners and a vociferous country yokel-cum detective keeping things moving. This play was only one point behind the winners. Also included in the festival was an adaption from a Tolstoy Play by PRESTON and a very modern Red Riding Hood from NELSON,

who surprised everybody by producing a machine gun from under her cloak and shooting down an astonished Big Bad Wolf! 125 people were there to witness this remarkable incident.

★ A small farewell party was held at NELSON on November 28 for Elder Orr, who completed his Mission and has returned home to Canada. Pie and peas and cakes were provided for refreshments, songs were sung and Elder Orr also sang, to the accompaniment of his own guitar. A small presentation rounded off a very happy evening.

★ Eighty excited children from LIVERPOOL, CROSBY and WIDNES-RUNCORN gathered at the Liverpool Chapel on December 17 to welcome Father Christmas as he made his first visit to the Branch. While waiting for his arrival the children were regaled with a magnificent tea, plus balloons and party crackers, Doreen Jones the Primary President and her many assistants saw to it that everyone had a good time. It was hard work trying to raise the necessary noise to guide Father Christmas to the right place, but after some of the braver boys and girls had shown their mettle, the strains of "Captain Webb, he had a little engine, and this little engine went WHOOOOO HOOOOOOO," were sufficient to guide the dear old man right on to the stage to a tumultuous welcome. He left with a hearty send-off and a promise to return next year.

MANCHESTER STAKE

★ Relief Societies of MANCHESTER Ward and WEST MANCHESTER Branch shared each other's company at a Christmas Party held in the home of Irene Bates, Ward Relief Society President. Thirty-five sisters attended and

their Homemaking evening took the form of a practical demonstration of the balanced fare that Christmas should bring into their homes.

Guessing games occupied the sisters until all the guests had arrived. Then,

after the opening exercises, a monologue was given by Sister Bramley entitled "Christmas in Relief Society" followed by two songs from Edith Taylor and another monologue by Sister Isherwood, the Lancashire favourite, "Albert and the Lion." After the fun and games all was quiet again while Sister Gilmore shared her experiences of "teaching moments" with her children, and Sister Webb whose daughter was soon to be married in the Salt Lake Temple, recited a poem which made everyone feel close to Lynne, whom they had seen grow up. Elizabeth Loefer then read a Christmas story which she had written specially for the party. Marion Saunders read the story of the nativity from Luke, Chapter 2, and the sisters sang "Silent Night." Later the sisters enjoyed a buffet supper which was laid on a lovely table cloth made of white net with holly berries and candles made of felt and outlined with sequins sewn onto it.

★ **MANCHESTER WARD** had its own shopping centre in the Cultural Hall on December 10 when the Relief Society Bazaar was held. **WEST MANCHESTER** joined them and together they produced seven "shops" with gaily

coloured awnings selling a variety of goods ranging from mince pies and fancy cakes to beautiful teddybears, knitted dresses and lampshades. Over £50 was taken and very few goods remained at the end. During the course of the evening the Primary children gave a short concert which opened with them singing "The Primary Submarine," behind a huge yellow submarine. Neville King, aged five, was the soloist. A modern ballet was amongst the other numbers and the finale was a children's chorus, where the whole company assembled on the stage. Dorothy Chase, counsellor to Jean Plumbley, had trained the children well and they did her credit.

Later the 12 to 14-year-old MIA members put on a show, which was excellent, very modern and completely without self-consciousness. The first number was a mime to the music of "My Fair Lady," with Olwen Short as Eliza and a very accomplished group of dancers as market porters. **WEST MANCHESTER** branch put on an excerpt from "Oliver" including modern ballet and singing. In spite of bad weather outside and the now-empty pockets inside the chapel, everyone agreed that it had been a very full and heartwarming day.

LEEDS STAKE

LEEDS STAKE

★ Freezing rain and fog did not deter the twenty-five entrants for the Stake cross-country run which took place over a particularly gruelling six-mile course on the outskirts of Dewsbury. Every sticky leg-wearying mile was calculated to test all the runners to the utmost. The last half mile was up a 1 in 7 hill, and it is creditable to all that the course was completed by everyone. Top marks for team and individual effort went to the **DEWSBURY Ward** team with their constant rivals **SHEFFIELD** panting a close second.

Full marks for organising this event go to Brother Shann, of **DEWSBURY**, working on behalf of the stake MIA.

★ The first meeting to be held in the newly completed **LEEDS Stakehouse** at **HUDDERSFIELD** was the December Stake Conference presided over by Elder James A. Cullimore.

More than a thousand people attended each session in this the largest building erected by the Church in the European Area for public worship and cultural activities. The 98-voice combined choirs of the Stake provided the music.



Some of the fancy dress contestants at the Leeds Stake MIA Hallowe'en party held in Dewsbury.



Happy dancers at the first Stake MIA event held in the new Stakehouse at Huddersfield.



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BIRTHS

★ September 13, 1966. — To Pat and Mike Reynolds, Scarborough Branch, North British Mission, a son, Dean Timothy.

★ October 9, 1966.—To Crystal (nee Bone) and Graham Pearce, at St. Austell, Cornwall, Southwest British Mission, a daughter, Miranda Jane.

★ October 26, 1966.—To Brother and Sister Pounder, of Nelson Branch, North British Mission, a daughter, Angela.

★ November 8, 1966.—To Mona and

Derek Christian, of Chester Branch, Central British Mission, a son, Jonathan.

★ December 9, 1966.—To Helen (nee Jowitt) and David Bourne, Nottingham Ward, Leicester Stake, a daughter, Rachel Helen.

★ December 10, 1966. — To Maureen and Harry Beaumont, Billingham Ward, Sunderland Stake, a son.

Correction from November issue. To Robert and Mary Ellis, of Bedford (not Bradford as printed), a son.

ENGAGEMENTS

★ Barbara Goodenough to Allan Geoffrey Downing, of Newton Aycliffe Ward, Sunderland Stake. Both have been members for four years and met through Church activity.

★ Ann Andrews to Ian Helps, at West Hartlepool Ward, they met two years ago at a Gold and Green Ball. To celebrate their engagement they gave a party in the Cultural Hall which was appropriately decorated with hearts and flowers.

★ Pamela Houghton, Gorleston Branch, to Walter Woods, formerly of West Hartlepool and now employed as

a male nurse at St. Nicholas Hospital, Great Yarmouth. The wedding is to take place on March 25.

★ Heather Lowrie, formerly of Corby, now living in Rhyl, and William Roberts of Rhyl. The couple met at the Central British Mission Youth Convention in 1965. William is now serving in the 3rd Carabiniers Prince of Wales Dragoon Guards, and is stationed in Germany.

★ Stella Spooner, of Manchester South Ward and Geoffrey Nugent, of Liverpool Branch. Both have served on building missions and they are hoping to marry later this year.

MARRIAGE

★ October 22, 1966. — Jay Howard Nicholas, of Bedford Branch, to

Suzanne White, at Wootton, Bedfordshire.

OBITUARY

★ November 4, 1966.—Maria Holgate, aged 74 years, a member of the Nelson Branch, North British Mission since April 1925. Died in the Preston Royal Infirmary after an illness that she

endured for about 18 months. Always an inspiration to the Saints she will be remembered with great respect by all who knew her.

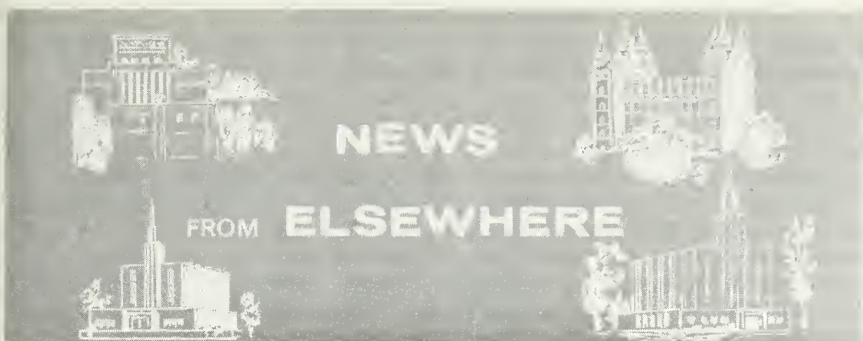
Stop Press News

★ On December 10 at PETERBOROUGH Chapel, Midlands East District, of the Central British Mission, held their first sports evening since the division of the districts. Although the support was mainly from the branches furthest away, there were six volley ball teams and twelve table tennis teams. The standard of play was good, improving throughout the evening, and the finals were very close matches. Two plaques, one for each sport were presented by President Brian James of the District Presidency. LINCOLN won the Volley Ball, and HUNTINGDON the table tennis.

★ WORCESTER Branch Relief Society sisters helped by Mrs. Avery, the mother of one of the members, have worked very hard making a beautiful full-sized quilt. When Sister Grace Cullimore was touring this country with her husband, Elder James A. Cullimore, the quilt was presented to her by President Victoria Booth and her counsellors at the Woodsetton Chapel in the Leicester Stake. Sister Cullimore was thrilled with the presentation, for when her husband was President of the Central British Mission she did much to encourage the sisters in all kinds of handicrafts.



Left to right: Worcester R.S. President Victoria Booth, Gladys Jones, President of the Central British Mission, R.S. Sister Grace Cullimore, Mary Passey, 2nd Counsellor and Gwen Smart, 1st Counsellor.



MISSIONARIES IN VIETNAM?

★ At a district conference on October 30 in Saigon, South Vietnam, Elder Gordon B. Hinckley of the Council of the Twelve dedicated the country for the preaching of the Gospel.

Elder Hinckley was accompanied on the trip in Southeast Asia by Elder Marion D. Hanks of the First Council of the Seventy and by President Keith E. Garner of the Southern Far East Mission. Vietnam is part of the mission.

The General Authority did not specify full-time missionaries would be sent to the war-torn country, but he indicated that they would be sent.

EDITOR VISITS UTAH

★ Veteran Church Editor Dan Thrapp of the Los Angeles Times visited in Salt Lake City during November with President David O. McKay.

The newspaperman said he was impressed with the background of the Church leader, and that his objective in visiting the city was to renew an acquaintance made in 1951.

Mr. Thrapp is also planning to "try to tie the pioneer days of the Church with the modern days of progress through President McKay," in a newspaper story.

ARGENTINE STAKE — No. 423

★ The first stake in Argentina and the 423rd stake in the Church was organized in Buenos Aires on November 20.

It was effected under the direction of Elder Spencer W. Kimball of the Council of the Twelve, assisted by Elder Franklin D. Richards, Assistant to the Twelve.

Angel Abrea, a native of Buenos Aires and second counsellor in the Argentine Mission presidency, was named as stake president. His counsellors are Hugo Angel Catron and Juan Carlos Avila.

TALK ON RADIO NETWORK

★ Four General Authorities gave addresses during November over the National Broadcasting Company radio network on the "Faith in Action" series.

The trans-continental programme featured discussions on the Church's missionary programme. The talks were given by Elder Mark E. Petersen, Elder Marion G. Romney and Elder Thomas S. Monson of the Council of the Twelve and Elder Bruce R. McConkie of the First Council of the Seventy.

MILLENNIAL STAR EDITOR

★ Douglas D. Palmer, a member of the Deseret News staff in Salt Lake City, Utah, is now the managing editor of the Millennial Star in Great Britain.

Mr. Palmer and his wife, Joan, and baby daughter, Melanie, live at 17 Walnut Close, Epsom, Surrey, England. In the editorial assignment for the Star, which was announced by Elder Mark E. Petersen of the Council of the Twelve, Mr. and Mrs. Palmer were assigned to the British South Mission in Reading.

News and feature stories and pictures of interest to Millennial Star readers should be sent to Mr. Palmer in Epsom. He will be happy to meet with and interview members of the Church who have interesting or faith promoting stories.

Mr. Palmer has been a writer, copy editor and a photographer for the Deseret News. For the past 2½ years he has been a member of the newspaper Church News staff. He has written the "What's Your Line?" genealogical column.

YWMIA BOARD MEMBER

★ The Young Women's Mutual Improvement Association has appointed another new general board member.

She is Mrs. Ola D. Wilcock, a member of the Yale Ward, Bonneville Stake in Salt Lake City.

The new board member, who will visit quarterly stake conferences as a representative of the YWMIA, has been president of the physically handicapped division, Council for Exceptional Children, in Utah. She is a special education teacher for the physically handicapped in the Salt Lake City School District.

SERVICEMEN'S LEADER

★ Dr. Herbert B. Spencer has been sustained as the new president of the Servicemen's District of the West German Mission.

He succeeds Lt. Col. J. LeRoy Walker now on an assignment with the Utah National Guard.

CHAPEL FOR NAUVOO

★ The Church has approved construction of a chapel in Nauvoo, Ill., according to Alfred O. Pardee, Nauvoo Branch president.

An expandable type chapel will be constructed with the first phase including 16,000 square feet of floor space.

ELDERS ESCAPE FLOODS

★ Missionaries escaped injury when floods damaged Italy during November, according to Elder Ezra Taft Benson of the Council of the Twelve.

Elder Benson received the report from Italian Mission President John Duns Jr. in Florence, headquarters of the newly created mission.

JAPANESE VISITOR

★ Jujiro Morita, a member of the House of Representatives of the Japanese Diet, visited Church headquarters in November.

He met with President Hugh B. Brown of the First Presidency and Elder Gordon B. Hinckley of the Council of the Twelve.

MISSION HEAD RELEASED

★ President S. A. Durrant has been released as president of the Alaska-Canadian Mission of the Church and appointed as a member of the Priesthood Missionary Committee.

He was also named executive secretary of the Indian Commtee of the Church.

The former mission president reported on his return to Salt Lake City that since 1963 the mission has grown from 31 independent branches to 45, in addition to five dependent branches. One new district has been created. Convert baptisms during the past three years have totalled nearly 2,000. Seven chapels were completed, five new building sites acquired and eight branches are ready to construct buildings, President Durrant said.

ATHLETES VISIT IN SALT LAKE

★ Billy Casper and Vernon Law, noted athletes and members of the Church, spoke in Salt Lake City during November at a youth physical fitness rally sponsored by the Youth Tobacco Advisory Council, a non-sectarian, non-profit, non-political youth health education programme.

Mr. Casper, who is top pro golfer of the year, and Mr. Law, ace pitcher of the Pittsburgh Pirates, warned youths at the meeting of the perils of smoking. Both men urged the youth to protect their health and to follow standards of the Church.

STATUE MOVED TO COAST

★ "The Christus," a statue which awed millions at the Mormon Pavilion of the New York World's Fair, has been placed in the Bureau of Information at the Los Angeles Temple grounds in California.

ORCHESTRA PLEASES EUROPEANS

★ Reports are still filtering back to Utah of the "tremendous" effect the Utah Symphony Orchestra had on Europeans during the organisation's recent tour.

Included in many of the orchestra's audiences were members and missionaries of the Church. They were greeted at the London Airport by President and Mrs. O. Preston Robinson who formerly presided over the British Mission.

"Your visit has done a tremendous amount of good for America," said Valentine Emil Scalise, administrative officer, of the U.S. Consulate in Stuttgart, Germany. "The Utah Symphony is an approach at a new, high level. And it will be felt," Mr. Scalise said.

CANYON RIM PRESIDENCY

★ Stanley G. Smith of Salt Lake City has been appointed president of the Canyon Rim Stake in Salt Lake City, succeeding President John J. Nielsen.

Appointed first counsellor was Warren B. Brown, formerly a high councillor, and Bishop Luther W. Palmer of the Canyon Rim Third Ward was named second counsellor.

Also sustained at the stake's quarterly conference was Orrin W. Mortensen who is now a patriarch. The reorganisation of stake officers was directed by Elder Howard W. Hunter of the Council of the Twelve and Elder Eldred G. Smith, patriarch to the Church.

MISSIONARIES IN VENEZUELA

★ Venezuela has been dedicated to the preaching of the Gospel and for the arrival of missionaries.

Elder Marion G. Romney of the Council of the Twelve, registered the Church with the Venezuelan government.

Missionaries who are proselyting in the South American Republic are assigned to the Central American Mission. Elder Romney conducted a seminar for the mission presidents and their wives of the eight North Spanish American Missions in Mexico City. He was assisted by Elder A. Theodore Tuttle of the First Council of the Seventy.

CHAPEL DEDICATED

★ Elder Ezra Taft Benson of the Council of the Twelve dedicated the largest chapel of the Church in Europe on November 13 in Duesseldorf, Germany.

★ ★ ★

YOUTH

"Youth is not a time of life; it is a state of mind We grow old only by deserting our ideals ... You are as young as your faith, as old as your doubt; as young as your self-confidence, as old as your fear, as young as your hope, as old as your despair."

—Samuel Ullman

★ ★ ★



President REED CALLISTER Presides over the BRITISH MISSION

★ Of interest to the whole of Great Britain, but of special interest to the members of the British Mission, is the appointment of Elder Reed E. Callister as President of the British Mission succeeding President O. Preston Robinson.

President Callister comes to the British with a wide experience in church service. He recently was released as bishop of the Glendale West Ward, Glendale Stake, after serving for nine years. He also previously served as bishop's counsellor and a member

of the stake high council. He was a missionary in Scotland, where he served as district president.

He was born in Salt Lake City, November 26, 1901, a son of Edward Henry and Louise Eddington Callister. He was married in the Salt Lake Temple on March 9, 1932, to Norine Richards, a daughter of Elder LeGrand Richards of the Council of the Twelve and Mrs. Richards. The couple have four sons and two daughters. One daughter, Susan Jane, 13, will accompany her parents to London.

President Callister was graduated from the LDS High School, the University of Utah, and the George Washington University where he received his LL. B. degree.

In addition to his legal work he is on the disciplinary committee of the California State Bar Association, and a member of the Family Law Commission for the state.

The Callisters will leave for London on the first of the new year.

One son, Tad R., is serving a mission in the Eastern Atlantic States.

Mrs. Callister also attended the University of Utah and has served as a teacher and executive in Primary, MIA and Relief Society. She has been active civically as a PTA president; as president and board member of the National Charity League of Glendale, California; president of and board member of HELP, and on the Red Cross board of Glendale.

HAPPINESS

"Never forget that the true way to be happy is to do something to add to others' happiness. Try to forget self, and joy here and hereafter will come to you."

—Heber J. Grant



SALVATION

"God cannot be mocked! His laws are immutable. True repentance is rewarded by forgiveness but sin brings the sting of death."

—Spencer W. Kimball

Thoughts For Now

HOW FAITH GROWS

Now, as I said concerning faith—that it was not a perfect knowledge—even so it is with my words.

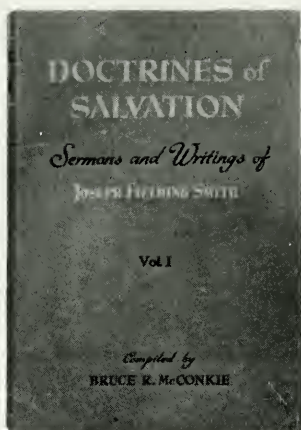
Ye cannot know of their surety at first, unto perfection, any more than faith is a perfect knowledge.

But behold, if ye will awake and arouse your faculties, even to an experiment upon my words, and exercise a particle of faith, yea, even if ye can no more than desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words.

Now, we will compare the word unto a seed. Now, if ye give place, that a seed may be planted in your heart, behold, if it be a true seed, or a good seed, if ye do not cast it out by your unbelief, that ye will resist the Spirit of the Lord, behold, it will begin to swell within your breasts; and when you feel these swelling motions, ye will begin to say within yourselves—It must needs be that this is a good seed, or that the word is good, for it beginneth to enlarge my soul; yea, it beginneth to enlighten my understanding, yea, it beginneth to be delicious to me.

Now behold, would not this increase your faith? I say unto you, Yea; nevertheless it hath not grown up to a perfect knowledge.

—Alma 32:26-29



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Joseph Fielding Smith

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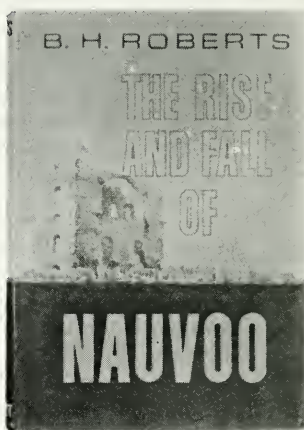
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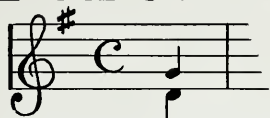
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MORE ABOUT MUSIC



Emma Marr Petersen

★ The statement that music is of little or no importance in Church worship is indeed a fallacy.

Music, like many other things, may be as important as the amount of time, effort, interest, and preparation that are put into it.

It is not necessary to decide here whether the melody or the text is the more important, for in the act of singing they are one. Our Heavenly Father does not deal with inconsequential matters, and most certainly would not have given a revelation in the earliest days of the Church regarding the gathering of hymns if the singing of hymns were of but minor importance.

In their tour of Europe made a few years ago by our Mormon Tabernacle Choir, the selection that was received most enthusiastically and applauded most generously was the sincere but unpretentious hymn "Come, come ye Saints", and this by non-Mormon audiences.

Some doctrines peculiarly our own are presented beautifully in our hymns, and make a lasting impression on those who listen as well as those who sing.

The doctrine that we have a Mother as well as a Father in Heaven, which is referred to in the typically Mormon hymn "O my Father" is logical and brings joy and peace to the soul.

Another of our hymns written in the early days of the Church, although seldom sung now, contains reference to such advanced ideas as the indestructibility of matter and the infinity of space. This demonstrates as is generally conceded, that poets are also sometimes prophets.

The singing of hymns in the home is of great therapeutic value to the

singer, as well as cheering their spirits, and may be indulged in pleasurable and profitably by women as they perform their daily work. Ordinary, rather monotonous tasks are accomplished happily and speedily as time passes profitably with a song on the lips as well as in the heart.

Deep breathing, so necessary to singing, stimulates the circulation of the blood, and benefits health and disposition.

Often children at an early age will be encouraged to sing by listening to their mother singing the songs of Zion, in their pre-school years.

How much more interesting and profitable is this activity than sitting before a television screen watching the woes of the world being portrayed. If children are privileged to attend Primary they will undoubtedly sing songs they learn there when they return home, and if invited to do so would take great pleasure in singing them on the weekly family night programme.

What a drab, colourless place our world would be without music, the "concourse of sweet sounds", as expressed by Shakespeare. It is difficult to imagine a loved one being laid to rest without the dignified, solemn strains of the organ, and comforting words being sung by sympathetic friends or acquaintances.

The joyous Christmas season would be much less thrilling if the songs of carolers and the chiming of bells were missing.

"If there is anything virtuous, lovely, of good report or praiseworthy, we seek after these things", and an important one of "these things" is music.

WHEN SHALL THE MEEK INHERIT THE EARTH?

When division shall cease, with its war and commotion,
And Israel returns to the place of his birth;
When Ephraim is filled with his blessings in Zion,
"The meek" then alone "shall inherit the earth."

* * *

When a Temple is rear'd to the name of Jehovah,
Wherein Saints may worship and glory go forth;
And when they dwell safe 'neath their own vine and figtree,
"The meek" then alone "shall inherit the earth."

* * *

When the sun shall not shine on the head of a tyrant,
But shed his rays brightest on merit and worth;
When the poor shall rejoice 'midst the fruits of their labours,
"The meek" then alone "shall inherit the earth."

* * *

When a fountain is open'd to those of Jerus'lem,
And God's ancient people repenting go forth;
When the Jew and the Gentile by one law are saved,
"The meek" then alone "shall inherit the earth."

—Mary Smith



VISITORS at the LONDON TEMPLE

LeRoy Buckmiller

★ They come from all areas of the world, but mostly from England and the Continent. They are of all races, religions, creeds and philosophies. Many come on conducted tours from the United States and a few come from other areas. They come and they keep coming and they are the most interesting and interested people we have ever met. We even have some Mormons who come just to see the Temple and the gardens. Agnostics, atheists, sceptics, religionists and the general run of tourists around about come to see what we have to offer.

The favourite time for visitors is on Sunday, especially if the weather is favourable. Regardless of weather, however, most come on Sunday and holidays. We have a large sign just outside the grounds at the entrance to our parking area which says, "Visitors welcome to Temple Grounds and Bureau of Information." The sign and the Temple are lit up in the evenings but most people come in the afternoons anyway. When they see the sign and then the beautiful London Temple many decide they must come in.

People come for many reasons.

Some come in to argue. Some come in who are earnestly seeking the truth and are anxious to learn of the restored gospel and the true Church. Some are curious about what goes on. It is strange the many ideas people have about the Temple. All of them generally are impressed with the simplicity and beauty of the Temple. It is an imposing sight as you come down the highway and suddenly see looming before your eyes the beautiful London Temple. To the weary traveller and seeker after beauty and truth it is a dream come true. The lives of many people have been changed and blessed by their experience in visiting the Temple area. I have yet to see anyone who does not feel the serenity and beauty of the Temple and the gardens. There is a peace and spirit here that cannot be explained. It can only be experienced. The questions they ask are an indication of what they are seeking:

"May we go into your Church or Temple?"

"Do you hold services there?"

"What is the purpose of this Temple?"

"Why is it closed on Sunday?"

"Who designed the Temple and who built it?"

"How does your Church differ from other Churches?"

"What does your Church teach? What do you believe?"

"Are you Christians? Do you believe in God?"

"What is a Mormon?"

"You seem to be so certain. How can you be so sure that your Church is of divine origin?"

"Do you really believe Joseph Smith had a vision?"

"Where are the gold plates you talk about?"

"Who was this Moroni?"

"Where can I learn more about this religion?"

The visitors who come to view the Temple and its surroundings have made some of the most interesting and inspiring comments. Generally with an air of quiet reserve they very properly go about the grounds seeing what is here. Then as the beauty and serenity of the area invades their natural hesitancy and reserve they begin to respond in kind. Cameras are taken out, pictures are taken from different angles and walks are taken in the more secluded garden areas. These are typical comments:

"I have never seen such finely kept lawns and gardens." (And certainly one can see everywhere the results of the love and devotion to their work of our three fine gardeners.)

"The grounds are lovely even in winter."

"I have never seen such a profusion of bloom."

"Isn't this the most beautiful spot you have ever seen?"

"The most peaceful place I have ever been in."

One lady said, "There is something about this Temple and its gardens that seems out of this mundane world. It is as though it has been placed here by

an unseen power to let us see the contrast between the world and the things not of this world."

One man said, "I'm not a religious man but if I could ever believe in anything of a religious nature this is where I would begin."

A young lady said, "I don't know why but it makes tears come to my eyes, it is so serene and beautiful. It is just as I would imagine Heaven to be."

A young student said, "If I could come here to study in the presence of this Temple and the quiet peace of these gardens I believe I could become a great philosopher or teacher."

A father said, "If I could bring my family and have them feel of the spirit that is here I believe I could teach all of them faith and right living. It is so difficult in the big city where we live because there are so many faithless people and great temptations."

An architect said, "The architecture is not what makes this building unique, as good as it is. There is something else. It seems to lift us up and up as the tall spire points to Heaven. Our souls too are urged to reach up to the utmost heavens. One seems to go away a little taller, a little better, and a little closer to his God."

A lovely lady of many years said, "Above the east door of the Temple are the words, 'Holiness to the Lord.' If only people would read those words every day and live that way, peace and love would come into the world. It would replace hate. The world would be a better place in which to live."

One couple who came in on an evening when the Temple was bathed in soft incandescent light just stood there and gazed with wondering awe. Then as the vision of the lighted Temple became a mortal reality they broke the sacred silence and said, "Why haven't we come here before. We have passed here many times during the day but never has the Temple been so beauti-

CONTINUED ON PAGE 75

HEARTS TURNED TO THEIR FATHERS

GENEALOGY

are known to have had residential connections may not succeed when the earlier addresses and the birthplaces of these persons are unknown to you.

It is also difficult to determine in which parish register or other record a search should be made for records when the events took place before civil registration commenced in England and Wales (1837), Scotland (1855), and Ireland (1865 with Protestant marriages from 1845).

This is where consideration should be made of the available census records. These records are particularly valuable because they record detailed information on the names of persons in family order, together with occupations, ages, and birthplaces. The earliest census of use in pedigree research is that taken in June 1841.

David Ensign Gardner F.S.G.

★ As research into the records of our ancestors progresses it will be found that information is harder to find. A quest for information on the pedigree in birth, marriage and death records of the localities where ancestral families

The census records are as follows:

Country	Year	Place of Deposit	Copies, if any
ENGLAND	1841	Public Record Office,	1841, 1851 on microfilm
WALES	1851	Chancery Lane, London.	
ISLE OF MAN	1861	(all available to the public)	
CHANNEL ISLANDS	1871	Registrar General, Somerset House, London W.C.2. (Not available to the public, but certain restricted searches may be made by officials there.)	
	1911-1931	Not available at the present time.	
SCOTLAND	1841-1891	Registrar General, New Register House, Edinburgh, Scotland. (Available to the public.)	1841-1891 on microfilm
	1901-1931	Edinburgh, but not available to the public	
IRELAND	1841-1891	Destroyed by fire, 1922.	
	1901, 1911	Registrar General, Dublin. (Not available to the public.)	

Page from the 1851 Census household enumeration, parish of Bettws Evan, Cardiganshire, Wales. Note the page number in the top right-hand corner of the page (431). In all research notes and quotations therefrom, this page number is the one to quote for future reference as to the source in the English and Welsh census searches. (Used by permission of The Public Record Office.)

A number of county record offices in England have purchased a microfilm copy of the 1851 census of their respective counties. Inquiry might be made by you at the library in your nearest borough or city or at the county record office as to whether or not the town or county is considering obtaining from the Public Record Office a microfilm copy of the census records of the immediate county.

The Genealogical Society of the Church has received microfilm copies of the 1841 Census of England and Scotland only, with the 1841 Census of Wales and the Islands in process of being filmed. The 1851 Census of England, Wales, Scotland and the Islands has already been received by The Genealogical Society, where the 1861 through 1891 census records of Scotland only are also available.

It is recommended that you scrutinise your family group records

and pedigree and note the dates of births, marriages, and deaths of the persons listed. If it appears that one or more of these events took place in a year close to the census, such as 1851, 1891, etc., consider searching the census records of the appropriate year. It is often wise to verify the actual street, village, or parish address from certificates, directories, old letters, or some other source, so that the searching of the census records will be easier. These records of the census no doubt will provide names and birth-places, together with ages, which will help you to calculate possible years in which births, marriages and deaths took place.

The accompanying picture of a page from the 1851 census record of Bettws Evan illustrates the type of information found in the census records of 1851 through 1901.

Visit to the London Temple CONTINUED FROM PAGE 72

ful. It is like a vision in the night."

A businessman said, "We have a young man in our department who is a Mormon and I might say he is the reason we are here. He is such a fine, honest and good man that I wanted to come and see what kind of a church it was that produced such an outstanding person. The impression I have is that the answer could be here. One

could not help being a better person in this environment."

Many comment upon the beauty and simplicity of the Temple structure. These are only a few of the many comments made by our visitors in this hallowed place. They feel the spirit of the Temple and the gardens. It is a good spirit. It comes from the source of all good. It is the House of the Lord.

What is Your Problem

Question: Is December 25 the right date of the birth of the Saviour?

Answer: It is the belief of the Latter-day Saints that the Saviour was most likely born on April 6. We deduce this from the wording of the first verse of Section 20 of the Doctrine and Covenants. We may say too that secular writers have suggested early April as the time since all agree it was in the spring.

Question: Why does not the Mormon Church use the sign of the cross like so many other Christian churches?

Answer: The sign of the cross is not used in our Church for various reasons. One is that the cross was an instrument of execution. The Saviour never did teach us to venerate the cross, nor did the disciples of his day. They, as all people of that time, feared this instrument of torture of execution, and would hardly make it a symbol of the atonement. The Saviour however did give us a symbol of the atonement, and that is the Sacrament of the Lord's Supper. The broken bread represents the torn flesh, the cup represents the blood shed for our sins. This sacrament is the true symbol of the atonement, not the cross.

Question: What is the stand of the Church regarding people who join other churches?

Answer: Sometimes members of our Church, particularly in isolated districts where we have no organised branches, do attend other churches and at times allow their

names to be entered in their records. Later these persons desire again to be associated with the Church of Jesus Christ of Latter-day Saints. If such persons have not been excommunicated they do not require baptism, but may be accepted again into fellowship with the Church upon proper evidence of a sincere attitude. However if persons have joined other churches because of apostacy and request that their names be removed from our records, appropriate action should be taken against them, in accordance with the facts developed by a full investigation of the case. Regular trials should be held in the same manner as for other serious transgressions. Of course no action should be taken until every possible effort has been made to persuade the persons to repent.

Question: Should water be dedicated for baptismal purposes?

Answer: No.

Question: Is any member of the Church, recent or long-standing, worthy to receive a patriarchal blessing?

Answer: Any worthy member of the Church may be recommended to receive a patriarchal blessing. There is no special length of time a person must wait after his baptism to receive a blessing, although the individual should be well established in the Church and have a sincere testimony before asking for a recommend. It is suggested that persons under twelve years of age not be recommended since they will hardly

be old enough to understand the meaning of the blessing. Persons living in stakes may be recommended to their stake patriarch by their own bishops. Persons not living in stakes must obtain recommends through their branch AND mission presidents for such blessings. Patriarchs are not appointed to serve in missions, but in stakes only. Therefore persons living in missions are under the necessity of obtaining their recommends and going to the stake patriarch nearby in order to obtain a blessing. Advance appointments should be made with the patriarchs.

Question: What does our church think about divorce?

Answer: We believe in the Church that family life should be sweet and wholesome, and that good family life should be perpetuated into the eternities through temple marriage. We do all we can to avoid divorce recognising that divorces usually come because of disobedience to some of the gospel principles on the part of one or the other partners in the marriage. Marriage should not be taken lightly, and couples should make every effort to live happily together. This is possible and can be done through living the gospel in the home. If every couple were to live the Golden Rule, and do to each other as that rule indicates, there would be no need for divorce. Where problems arise in a marriage it is recommended that the couple take their difficulty to their bishop or branch president, and in the spirit of the gospel, determine to repent as required, make what ever adjust-

ment is needed, do all possible to eliminate the problem, and make a success of their home. There are some instances, of course where divorce is justified, and in those instances there is of course no other answer. But the couples should give the Church officials an opportunity to work out the problem with them prior to any contemplated legal steps.

Question: Does our Church believe wholly in the Ten Commandments?

Answer: Yes. All of these commandments have been reiterated and restated in modern revelation. We believe that we must live according to their precepts, in harmony with the programme and activities of the Church.

Question: What is the present stand of the Mormon Church regarding polygamy?

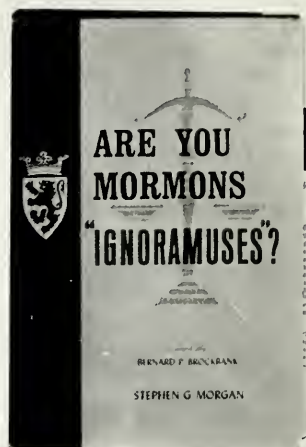
Answer: There are some apostate cults in America which still encourage this practice. They do so illegally, and against the stand of the Church. Any person thus engaged is immediately excommunicated from the Church. Some of these cults distribute their tracts in Britain. Members of the Church here should be cautioned against them.

Question: Is it true that there is no forgiveness for murder?

Answer: That is correct. That is why we do not baptise murderers even though they may be converted to the Church. If a member of the Church should commit murder, he would be excommunicated from the Church after his conviction in the courts of the land.

A New Book !!

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A Catholic Priest once said: "YOU MORMONS ARE ALL IGNORAMUSES. You don't even know the strength of your own position."

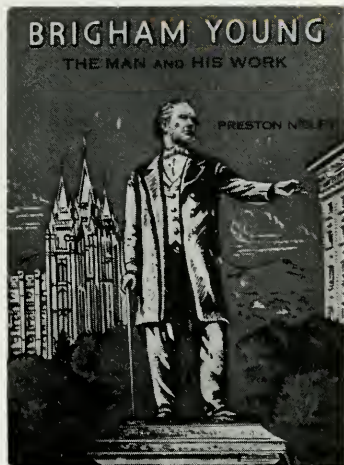
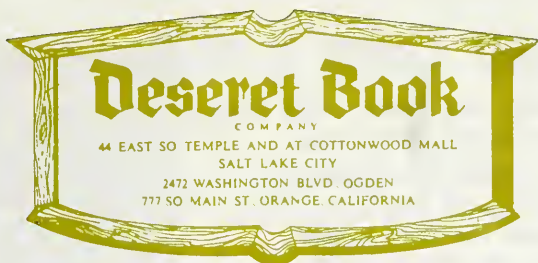
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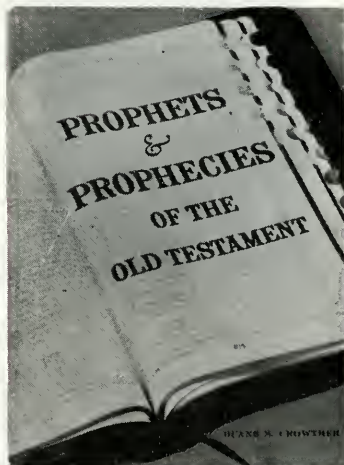
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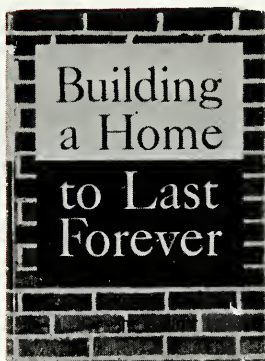
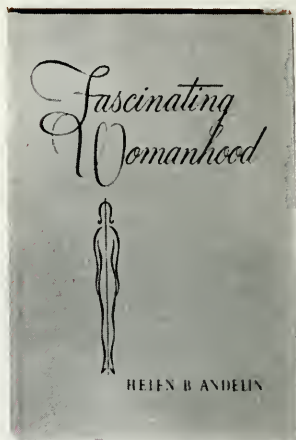
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O ye Twelve! and all Saints! profit by this important Key — that in all your trials, troubles, temptations, afflictions, bonds, imprisonments and death, see to it, that you do not betray heaven; that you do not betray Jesus Christ; that you do not betray the brethren; that you do not betray the revelations of God, whether in Bible, Book of Mormon, or Doctrine and Covenants, or any other that ever was or ever will be given and revealed unto man in this world or that which is to come. Yea, in all your kicking and flounderings, see to it that you do not this thing, lest innocent blood be found upon your skirts, and you go down to hell. All other sins are not to be compared to sinning against the Holy Ghost, and proving a traitor to the brethren.

—Joseph Smith

